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ART. I.—THE GREEK CHURCH, CONSIDERED PARTICULARLY IN ITS RELATION TO THE LATIN.

[ARTICLE FIRST.]

PROTESTANTISM, as the name indicates, was necessitated by the assumptions and corruptions of Romanism. Its existence began with a protest. During the intervening centuries it has earnestly maintained the same attitude. In consequence it has been excommunicated by the Roman Church, branded as schismatic, and persecuted. In this close and constant antagonism the Roman Church has held such prominence as to absorb the view of the West, so that Protestants have scarcely recognized the existence of the Eastern or Greek Church, and have by no means appreciated the importance of this Eastern ally, equally determined in its antagonism toward the Roman hierarchy. But now, if not hitherto, the Greek Church has reached a position that commands recognition. Retaining her ancient faith and forms, her numbers have increased, and her territory has enlarged; and she has the leadership of one of the mightiest nations in the earth. Russia is the protector and champion of the Greek Church, just at the time that another European nation, through its emperor, Louis Napoleon, has proposed to lead the Latin race in its development westward across the ocean to Mexico, and eastward into Syria and Asia, and Africa if possible, and so, with the spread of empire, propagate the Roman religion. This phrase, "Latin race," is

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intended simply to designate "those nations whose languages are derived from the Latin, and who profess the Catholic faith."

In proof of this Napoleonic proposition we have the emperor's letter of July 3, 1862, to General Forey, commander-in-chief of the French army in Mexico. And in illustration of its significance, the Vienna *Presse* contains a curious article on the Mexican movement, from which we make the following extracts:

The Mexican monarchy is intended not only to react against the Anglo-Saxon race and the democratic ideas of Northern America, but also against American Protestantism. Hence the immense enthusiasm with which the clerical party of both hemispheres has welcomed the advent of Maximilian I. By the erection of this throne Napoleon III. has rendered an immense service to the Church, and this service is so highly appreciated by the Court of Rome that important concessions have been made therefor to the French government. . . .

[Among these] the Abbé Lucien Bonaparte, long a resident of Rome, and the *cameriere* of the pope, is to be elevated to the rank of cardinal. The Prince Lucien would then be eligible to the papacy, and upon the death of Pius IX. the conclave assembles under the protection of French bayonets. How can he help standing a very good chance for election? Pius IX. can thus await the end of his days in peace. If a Bonaparte mounts the pontifical throne, the papacy and its temporal possessions are safe.

Now Russia competes with France in power and policy, and so the Greek Church confronts the Latin with renewed vigor, and with an advantage which she has never before possessed. If the Greek Church has been believed to be effete and despoiled of influence, it is time to understand, on the contrary, that it is one of the great religious powers of the world, possessing a membership of nearly 100,000,000, surpassing in extent of territory the Protestant Churches combined, and rivaling even Rome itself, spreading over a large portion of Europe, and into Asia, and Africa, and North America, and the islands of the Eastern Seas, extending from the frozen regions to the tropics, from Kamschatka to Abyssinia, and from the Adriatic Gulf to Southern India.

If it has been supposed to be identical with the papacy it is time to correct the error, for with the intensity of its whole life it discards popery. And while Protestantism is threatened by the tide of Romanism setting westward, from the east there is a mighty counter tide breaking against the barriers of Rome.

This great Eastern Church, claiming orthodoxy, possessing points of sympathy with Protestantism, awaking as it is from its past lethargy, "can hardly fail," as has been well said by a careful observer, "to occupy a very large portion of the territory of Asia, and to become the predominant Church in all Northern and Western, and perhaps the larger portion of Central Asia."

As late even as 1863 the northern and the southern powers of Europe were contending in Greece for this specific prize, ecclesiastical control, the success of the Western or the Eastern Church, the Latin or the Greek. And in the war of the Crimea Russia and France were especial champions of the Church, never losing sight of ecclesiastical interest, as hostile in their religious as their political policy, fighting not so much for Turkey or the Crimea as for the command of the Holy Sepulcher and its related influences. This incident, or rather ground of the contest, though often misunderstood, is full of importance. But to this point we may refer hereafter.

The recent war in Poland turned upon this very issue. It was only the revival of the long contest between Catholic Poland and Orthodox Russia. In this instance the Roman hierarchy, by a shrewd but unusual policy, arrayed itself with the people against the Russian government. From the earliest defeat of Poland the priests have encouraged the hopes of a final restoration of a Catholic Poland, and urged secession from heretical Russia, and fanned the embers of revolt. Poland, as is well known, was converted to Christianity by a Roman mission, while Russia was the convert of the Greek Church. Poland, pushed on by aggressive Catholicism, strove to subdue Russia, and well nigh succeeded. And ever since her grand idea has been, "Restoration to her ancient limits; a great swaying Catholic Poland."

The antagonism of the Eastern Church unflinchingly resisted the ambitious encroachment of the West, and Russia was rescued from the grasp of the papacy. It was a crisis in the life of the Christian Church, and the providence is one of the most marked in history. Had Rome gained Russia Romanism would have overspread the world. If, then, the papal assumption of God's vicegerency is antichrist—an assumption against which we protest and contend—then we owe a debt to the Eastern Church

which we have been slow to appreciate or even acknowledge. The Eastern Church has rendered another important service. It refutes the papal assumption that "the Roman is the true and only apostolic Church." Hitherto, before the Eastern had become distinctively Greek and the Western Church Roman, the East and the West were united in one communion. The councils, although Eastern and occasioned by Eastern heresies, were general. Their decisions were received in the West as readily as in the East. The antiquity of the Eastern Church is more than venerable; it is really and unquestionably apostolic. Made the depository of the Gospel which the apostles wrote, not in Latin, but in Greek, which was the language of Christendom; in the midst of the very Churches which they had founded, the Eastern Church transmitted the light from Asia to Europe. "The early Roman Church was but a colony of Christian or Grecised Jews." The very birthplace, growth, and history of Christianity furnish a perpetual witness that the Western is the offspring rather than the parent Church. Armies of martyrs and noble confessors from the Eastern Church had consecrated their lives to planting the Gospel in Egypt, and Syria, and Asia Minor, and along the Levantine Sea, and westward in Europe, and building up the Church of Christ east and west as true apostolic successors; yet nowhere had any portion of the Church east or west arrogated to itself the claim of exclusive apostolic succession. Indeed the claim of Rome was only an afterthought. Jerusalem and not Rome was the parent Church. James and not Peter ministered to this mother of the Churches. If Rome ever enjoyed the presence of Peter, which is extremely doubtful, Jerusalem, Antioch, and other Churches enjoyed the presence of all the apostles. Even when John the Faster, Patriarch of Constantinople in the sixth century, assumed the title of universal bishop, the first Gregory, Bishop of Rome, utterly condemned the arrogance in another and disclaimed it for himself. When Eulogius, Patriarch of Alexandria, in his letter to Gregory, declared that he had refused to address the Patriarch of Constantinople by the title of universal bishop, adding, "as you ordered me," Gregory thus wrote in return: "I pray you to use the term *ordered* no more. I know who I am and who you are, my brother in position, my father in character. I ordered nothing,

I only advised; and even that advice you have not strictly followed. I requested you to give that title neither to the See of Constantinople, nor to any one else, and you have applied it to myself. Away with all terms which excite vanity and wound charity."

For centuries the Bishops of Rome "were citizens as well as their brethren, and subject like them to the edicts and laws of the Emperors. All religious causes of extraordinary importance were examined and determined either by judges appointed by the emperors, or in councils assembled for that purpose; while those of inferior moment were decided in each district by its respective bishop. The ecclesiastical laws were enacted either by the emperor or by councils. None of the bishops acknowledged that they derived their authority from the permission and appointment of the Bishop of Rome, or that they were created bishops by the favor of the Apostolic See. On the contrary, all maintained that they were the ambassadors and ministers of Christ, and that their authority was derived from above."*

The Bishop of Alexandria held the title of Ecumenical or Universal Judge; the Bishop of Constantinople, that of Ecumenical or Universal Bishop until the time of the execrable tyrant Phocas the Emperor, who opposed the pretensions of the Eastern Church, and granted the pre-eminence to the Church of Rome. Thus was the papal supremacy first introduced. And near the close of this century, when Constantine Pogonatus the Emperor abated the ordination money paid by the Bishop of Rome to the Emperor, he resumed the power of confirming the election of the Pope, which his predecessors had invested in the exarchs of Ravenna, so that the bishop elect was not to be ordained till his election was notified to the Court of Constantinople, and the imperial decree confirming it was received by the electors at Rome.†

From all this it is evident that the Roman claims and authority are contrary to the primitive order of the Church—the slow and difficult growth of centuries. Against these usurpations the Eastern Church has maintained its ceaseless protest, and now, after the lapse of eighteen hundred years, with its hundred million voices, unites with the more recent but no less

* Mosheim, 5th century, part ii. Gibbon, chap. xlv.

† Anastasius, de Vitis Pontificum.

earnest protest of the evangelical West against the great swelling words of the papal antichrist. The whole history of the Eastern Church, bearing us back by undisputed succession to the times of the Apostles, is a standing refutation of the papal claim that "the Roman is the true and only Apostolic Church." The issue here is fundamental. On this common ground Protestants of the East and of the West unite. If the Roman hierarchy disparage the protest of the Reformation as a pretentious novelty, it is silenced by the primitive and persistent protest of the Eastern Church.

The Eastern or Greek Church has rendered important service by its earlier union with the Western or Roman Church for centuries; but a service still more important has been rendered by its later separation. This will appear as we advance. (And here we should remark that we use the terms Eastern or Greek, and Western or Roman interchangeably.) By the earlier union the Roman Church is compelled to admit the orthodoxy of the Eastern Church. The Scriptures for the West were furnished by the East, and in the language of the East. The seven Church councils in the East had a representation from the West, and were acknowledged by Rome as ecumenical and authoritative. The Apostles' Creed, which tradition accredited to the East, was accepted by the West. The Nicene Creed was immediately received by the West without controversy, and remained entirely unchanged for centuries. As the formula developed with succeeding councils at Constantinople and Ephesus and Chalcedon, asserting the co-essential Divinity of the Son with the Father; the equal Deity of the Holy Ghost; the single personality of Christ, thus excluding Nestorius; his twofold nature, thus condemning the Monophysite and Monothelite heresy; the Roman Church by its acquiescence and approval not only admitted the orthodoxy of the Eastern Church, but at the same time acknowledged the heresy it had condemned. Indeed the orthodoxy of the Eastern Church cannot well be questioned by the Western Church without convicting itself.

The separation occurred in the eleventh century. Its causes we shall consider hereafter. Its benefits properly belong here, and they are too important to pass unnoticed. It immediately and forever nullified the claim which the Roman Church, in-

deed which either Church might ever set up to exclusive apostolic origin or universal authority. Primitive Church history was common to both, and pointed to the same origin ; and the very existence of the two communities demonstrated that the authority of the other was at most only partial. Besides, it saved the Christian world from the resistless control of a single central supreme hierarchy. The result of the separation was a counterpoise between the ecclesiastical rule of the East and of the West. It secured for the people an alternative in case of need. The very existence of each served also to restrain and moderate the pretension and power of the other. Unlimited power and boundless jurisdiction are dangerous possessions in any government, and nowhere more dangerous than in the Church. Even now, thus held in check, the Roman hierarchy claims for itself infallibility, supremacy, and universality. With the co-operation of these hundred millions of Greek Christians in Europe, Asia, Africa, and the Russian possessions of North America—equivalent when consolidated to an addition of two hundred millions, more than her entire membership at present—what would not the Roman Church claim and attempt in the exercise of authority? We need but recall the early history of the Protestant Church, to remind ourselves that it is not the force of opinion but of numbers that restrains the Roman Church from persecution. It was the Papal doctrine then, that it is right to crush a heretic. Rome exults in her motto “always and everywhere the same.” This doctrine reduced to practice directed the power of Catholic Spain against the feeble Protestants in the Netherlands, and incited the Papists in France to perpetrate the massacre of St. Bartholomew. But the increasing strength of Protestantism in the West has rendered this Papal rule nugatory here ; so the strength of the Greek Church in Russia and the East has rendered Roman persecution inexpedient there.

But further, the separation refutes the Roman plea of infallibility. The Roman Catholic argues that the Papal Church is infallible, since there can be but one infallible Church, and this for the higher reason that he cannot conceive of one council in doctrine contradicting another. But the Eastern and the Western Churches were for centuries in union and communion, and constituted the one Christian Church. Yet

the Council of 754 contradicted the Council of 787: the one condemning the veneration of pictures, the other approving. The Council of Toledo, 589, contradicts the Nicene Council of 325: the one asserting the double procession of the Holy Ghost, the other asserting the single procession. The Council of Ephesus prohibited any new creed, and new creeds or articles of faith are enacted at Chalcedon by the next general council, by the Council of Toledo, by the second and third of Constantinople, and the second Council of Nice. The excommunication of the one contradicts the excommunication of the other. And since the separation, the councils of the East have contradicted the councils of the West in respect to government, faith, and practice.

The Eastern Church, then, both by its union and disunion, destroys the Roman argument in its major premise, that it is inconceivable that one council should contradict another; and in its minor premise, that there is one infallible Church; and in its conclusion, that therefore the Roman is the infallible Church.

Another advantage of the union was the easier transmission of light, religious and intellectual, throughout the whole Church. Communication between the East and the West was comparatively difficult. Books were scarce; learning was confined chiefly to the monks and ecclesiastics. In this state of things the utility of general councils is especially evident. The leading minds of the East and the West came together. Questions of general concern demanded their attention, requiring frequently philosophic, theologic, and historic research; questions which profoundly interest christendom at the present day and must for all time; questions which they answered by formularies whose correctness and utility are acknowledged after the lapse of almost a score of centuries; questions of inspiration, settling the canon of the Scriptures; questions of theology, in regard to the Trinity and the incarnation; and questions of practice, such as the observance of Easter, etc. Such intercourse, though occurring at intervals remote, could not fail to awaken the dormant mind of the Church, furnish material for reflection, and diffuse the combined light of the East and the West throughout the entire Church. If this was true of questions upon which they agreed, it was especially so in regard to

questions which they discussed during the period of their union. It was important that the Latins understand the language of the Greeks, and desirable that the Greeks know something of the Latins. Mosheim has remarked that although the general intelligence was low, yet the Eastern and the Western ecclesiastic each found it necessary to acquaint himself with the language and writings of the other in order to discuss the controverted topics successfully. The formal separation occurred in the eleventh century. The dark ages were settling down upon the world. The necessity, as just shown, for at least some light in the opposing sections of the Church, prevented the darkness from becoming total. The motive certainly was not the most exalted, but that it existed and exerted an influence is too evident to be denied, and too effective to be disregarded. We accept the facts of history as they stand, and while we might wish them better, we can readily discern an overruling Providence that did not permit them to be worse. If, with this stimulus, the Church and the world sank into darkness, without the stimulus how long and fearful would have been the medieval night!

The suspicion with which the East has looked upon the West, has been a great means of preserving the Greek Church from the later errors of Romanism. At the same time the rivalry between the East and the West has kept alive in both parties the anxiety to extend their respective territories by missionary efforts, such as they were, among the surrounding heathen. During that troublous period when the East and the West were in the throes of final separation, each was vigorously pushing its missionary work. Doubtless these efforts were often prompted by private and political interest. Yet, as Paul rejoiced that while "some indeed preach Christ even of envy and strife, and some also of good will, notwithstanding every way, whether in pretense or in truth, Christ is preached;" so in this case may we rejoice that the bounds of christendom were extended and the knowledge of the Gospel widely diffused. By the Western Church the Christian religion was published in Poland, Denmark, Sweden, and Norway; and these nations were converted to the Christian faith. The Eastern Church was instrumental in the conversion of Servia and Bulgaria, and above all, Russia, destined to become the representative nation of the Greek

Church. The countless millions of Russia thus received their Christian enlightenment from the "Orthodox" Church of the East. Vladimir the Great had been approached by Jewish, Mohammedan, and Roman missionaries. Listening to all and canvassing the arguments of each, he deliberately adopted the creed of the Greek Church, and "twice has the 'orthodox' faith preserved the national existence of Russia;" once against Mohammedan and once against Catholic aggression. The close of the eleventh century saw indeed the separation of the Eastern and Western Church actually effected, so that there has been no successful reunion since. But it also saw Bulgaria and Hungary, Bohemia and Saxony, Denmark, Norway, Sweden, Poland and Russia, converted to the faith of Christ, and numbered among the nations of christendom. As Gibbon finely remarks, "the triumphs of apostolic zeal were repeated in the iron age of Christianity." However nominal or real the conversion, it is certain that temporal benefits of no little importance were secured. Europe was thus delivered from the depredations by land and sea of the fierce nations of the North, who learned to spare their brethren and cultivate their possessions. "The establishment of law and order was promoted by the influence of the clergy, and the rudiments of art and science were introduced into the savage countries of the globe." (Gibbon, ch. lv.) So that Adam of Bremen, (*de situ Danie*), A.D. 1080, exclaims with exultation: "Ecce populus piraticus. . . . Suis nunc finitus contentus est. . . . Ecce patria horribilis semper inaccessa propter cultum idolorum. . . . Prædicatores veritatis ubique certatim admittit," etc.

But it is time to consider the causes of the separation between the Greek Church and the Roman. It has been already shown that the separation was beneficial rather than injurious. It might have been otherwise had the entire Church remained one in the spirit of the Master, zealous for his glory, loving one another as he directed, and so manifesting their discipleship. And so it should have been. But it is evident to any observer of history that the tendency to centralization was rapidly and dangerously developing in the West; and that this lust of power was looking greedily toward the East, ambitious to gain universal control. No true Protestant will for a moment question that with this condition the separation from the West was

desirable for the Church and for humanity; desirable ecclesiastically and politically. The mission of the united Church had been achieved, and more: Paganism had been subdued, the empire converted, the canon of Sacred Scriptures settled, the central principles of a common faith well defined in formulas that christendom has received for fifteen hundred years; and by these very definitions heresies had been pointed out and eliminated. But these results had been accomplished; and now it was being demonstrated before the world that it was not designed nor desirable to have one ubiquitous Church swayed by a central, universal, despotic hierarchy. Rather than this, separation by far. The experiment had been proceeding under the divine supervision. The result of the experiment had become most evident. The demonstration was for all time. Protestants, at least, clearly see that it needs no repetition. Separation was desirable; Providence, which moves slowly in securing great issues, was preparing for it by the training of centuries. Both parties, East and West, struggled against it now and then, but never in the spirit which might have prevented it and for the purpose which would have rendered it unnecessary: the spirit of love, and the purpose of glorifying God. Hence these efforts proved unavailing. Ecclesiastical ambition, by being too grasping, frustrated its own design, and co-operated with other causes to effect the final separation. What these causes are may not be so easy to determine. The fact that historians are apt to specify some single one as the chief cause, and yet differ widely in their specifications, proves that the causes are various and none of them unimportant.

One historian declares: "We know with certainty that it was the extravagant attachment of Rome to image worship that chiefly occasioned the separation of the Italian provinces from the Grecian empire."

Another historian asserts: "The question of the double procession rent asunder the East and the West."

Another affirms that the Western disaffection was produced and justified by the iconoclasm of the East, while "the immediate cause of the separation of the Greeks may be traced in the emulation of the leading prelates, who maintained on the one hand the supremacy of the old metropolis (Rome) superior

to all, and on the other hand of the reigning capital (Constantinople) inferior to none in the Christian world."

One writer says that the contest for ecclesiastical superiority between Gregory I. of Rome, and John the Faster, patriarch of Constantinople, laid the foundation of schism between the Latin and Greek Churches.

Another mentions the strife for Episcopal pre-eminence.

And another affirms, "the real conflict between the Churches was always the great one of jurisdiction."

Again, the cause is said to be geographical; for example, the Roman provinces east of the Adriatic were transferred to Constantinople: Bulgaria, converted, was absorbed by the Greek Church against the protest of the Latin.

The difference between the races is specified. The attempt of the Emperor Zeno to conciliate the Monophysites, and for which purpose he published "the Henoticon," to which the Western Church took immediate and determined exception; the elevation of Photius, the learned Primate of the East, to the patriarchate of Constantinople against the wish of Nicholas of Rome, occasioning the blast and counterblast of the bishops, and ending in mutual anathema. And finally, the pride of Rome, which would not brook the independence of Michael Cerularius, and impelled the papal legates to deposit on the altar of St. Sophia, A.D. 1054, the bull of excommunication. And perpetuating the separation and barring all reunion, the enormous crime of the fourth crusade, when the Latin Christians besieged the Eastern capital and ravaged Constantinople with fire and sword.

This mosaic of antagonism and separation may not be pleasant to contemplate; but it is such as history furnishes, and in it is presented on the one hand the free and responsible workings of human agency, and on the other hand the providential control of the Omniscient God "from seeming evil still educing good."

From the first era of Christianity the Roman Empire embraced the East and the West, having subdued to itself the world which Alexander had conquered. But Christianity began in the East, and diffusing itself spread westward. When a Christian Church grew up in Rome it did not, like the empire, control the East and the West. Antioch and Jerusalem and

Alexandria already had their churches, which were apostolic, which had grown up to great influence and were venerable throughout the Christian world. When from the primitive simplicity of the clergy an advance was surreptitiously made toward a hierarchy, before the close of the third century there arose three patriarchs, one at Antioch, one at Alexandria, and one at Rome. The Roman patriarch, located at the capital of the empire, gradually acquired a metropolitan importance, which the difference in external circumstances denied to the others. But in the beginning of the fourth century the empire became Christian. Constantine abandoned Rome and transferred the seat of the empire to the Thracian Bosphorus. There he founded his new capital on "the seven hills," more beautiful and commanding than those of Rome, rising up beside the classic Hellespont and the Golden Horn, which like friendly arms adorn and defend the city on the east and the west—the most favored situation for the fairest capital which the world had ever seen, commanding at one view the two continents of Europe and Asia. Under the fostering care of his imperial favor and genius New Rome soon outstripped the Old, and the eyes of christendom were turned admiringly from the setting to this rising sun. Scarcely had Constantine completed his superb capital when he convoked a general council of the Christian Church, the first general council known in Christian history. This council, which all the Christian world to-day reveres, was convened not in the West but in the East; the West sent her quota of delegates, but the East had in this first council the superior representation. "Of the three hundred and eighteen bishops whose subscriptions were affixed to its decrees, only eight at most came from the West." This proportion, to say the least, is significant as to where the real strength of the Church centered. A few years passed by and the second general council of the Church was summoned, not to Rome, but to Constantinople. And this council established a new patriarchate for the new capital of the Roman empire, which by the imperial favor at once took precedence of Antioch and Alexandria. Several provinces, hitherto under the jurisdiction of Rome, from the Adriatic eastward, were transferred to Constantinople. Immediate exception was taken, and the conflict for jurisdiction opened never to terminate.

By the middle of the fifth century two other general councils had been summoned. These also were assembled in the East, almost within sight of the new capital. These councils likewise were acknowledged by the West, which sent a full delegation to each. The latter council constituted another patriarchate, that of Jerusalem, and also recognized the patriarchate of Constantinople as equal with that of Rome. Armed with such authority the Greek patriarch denied the supremacy of the Latin, and advised the Henoticon of the Emperor Zeno as a basis of union between the Orthodox and the Monophysites of the East. The Roman bishop seized upon this as a pretext, and by the agency of a sectional council of Italian bishops, haughtily and hastily excommunicated the patriarch of Constantinople, and was in turn defiantly excommunicated by him. This bold course of the Eastern bishop was approved by the emperor and by the Eastern Church, and even by the Roman vicar Andreas, on the specific ground that the Western Church had usurped authority, and by consequence had made its action illegal. A schism of twenty-five years between the East and the West was the result.

Again, the East and the West were reconciled. A fifth, sixth, and seventh general council was convoked at Constantinople. The West did not fail to be represented nor to acknowledge the councils; but so far removed was she from the imperial presence, called so far to the general councils, and rivaling the East in her pretensions, she sought to establish her own independent jurisdiction by withdrawing herself from the empire and the Church when she could not rule it. Occasionally a title was wrested from the East by bribery or fraud; as when Boniface III. induced the tyrant Phocas to transfer the title of Ecumenical or Universal Bishop from the Bishop of Constantinople to the Bishop of Rome, thus introducing the papal supremacy. (Mosheim, 7th century, part ii.)

Disaffected parties in the East looked not to Constantinople but to Rome for sympathy, and were sure to receive it, and thus the Romish pretensions were encouraged.

In the sixth century the Spanish Council of Toledo interpolated into the Nicene Creed the famous "*Filioque*." The Western Church, though claiming to be "*semper eadem*," adopted the interpolation. On the contrary, the Eastern Church, which without claiming immutability is really less

changeable, venerating her ancient symbols which she had employed for well nigh three centuries, rejected the innovation of the West with scorn and indignation. It is without doubt attaching too much importance to this act of the Council of Toledo, or at least underrating other causes, to say that "the rupture between the East and the West began with the insertion of the Filioque." The masses did not comprehend this new distinction concerning the procession of the Holy Ghost. Perhaps few of the Church dignitaries fairly comprehended it; yet all could very readily understand that the creed had been tampered with and changed by the Spanish bishops, and the innovation was promptly repudiated, and the integrity of the time-honored symbol of the Church earnestly maintained. So that when Photius, the most learned of the ninth century, was rejected as patriarch of Constantinople by the Roman pontiff, he made this the climax of his defiant charge against the West, that the Roman Church had "adulterated the symbol or creed of Constantinople by adding to it the word Filioque."

But while this dispute was growing into importance a new controversy arose between the East and the West. Indeed as the Roman pretensions advanced, the scope of the antagonism became more comprehensive. The new controversy involved the question of image worship. The subject was, however, by no means recent, although the dispute was new. For a century and more, images had received attention in the Church. East and West, the question was regarded differently, and more than once did the Latin and the Greek Churches exchange sides. Before the end of the sixth century images "made without hands" (*ἀχειροποίητος*) were introduced into the camp and cities of the Eastern Empire. Their worship had insinuated itself into the Church by insensible degrees until it became general, and peculiarly dear to the weaker and more superstitious. With various motives the clergy had gratified the popular desire, and the gayety of the capital had cherished the devotional display. But the eighth century beheld a stranger borne by a strange fortune to the throne of the Cæsars. A peasant boy from the mountains of Isauria, yet possessed of genius and indomitable perseverance, he became the emperor of the East, Leo III. It was well. The folly of the times demanded a sovereign of clear head, honest purpose, and strong nerve. Even the daunt-

less Isaurian for a while hesitated before the immense difficulties. But his own earnest convictions, and the taunts of the pagans everywhere, directed against the idolatry of the Christian Church, decided him; and he broke in upon the idolatrous worship with the intrepid zeal of a Cromwell. By imperial decree he prohibited the use of religious pictures. With rapid blows he demolished the images that thronged the churches. He purged the capital. He cleansed the provinces from idolatry. And then to convert this imperial condemnation into an ecclesiastical canon or law, a general council was summoned at Constantinople, recognized by the Greek Church as the seventh general council. After a serious deliberation of six months, this council of three hundred and thirty-eight bishops decreed unanimously that "image worship is a corruption of Christianity and a renewal of paganism, and that all such monuments of idolatry should be broken or erased." (Gibbon, chap. xlix.) It was one of the boldest movements in the history of the Church, and one of its noblest triumphs. It was a reformation which struck at a cherished superstition. All could understand it, even the most illiterate. It was not an abstraction, but something tangible. The people were sensitive and dissatisfied. But the Isaurian princes were not to be trifled with, and the reform was completed. Just then Rome was intent upon her own safety and aggrandizement; on the one hand to escape the Lombard invasion, on the other to gain the temporal dominion of Ravenna. By the aid of the Frank monarch (so steadily then and now the champion of the Roman Church) she secured both objects, and in A.D. 755 the Bishop of Rome was raised to the rank of a temporal prince. Free from danger, and elated by success, the Roman hierarchy turned its attention to the East. An ecclesiastical storm arose; the wildest that had ever swept over the face of christendom. For one hundred and twenty years it raged with unaccustomed fury. Council condemned council; the thunders of the East were answered by the thunders of the West. With varying fortunes the controversy was prosecuted, till the East finally discarded and the West retained the worship of images.

The iconoclasm of the East has been styled disparagingly "a sudden ebullition of feeling, a puritanical fanaticism in the breast of a single emperor." History on the contrary affirms

that it was supported by the authority and zeal of no less than six emperors. Even apologists of image worship have been compelled to admit that, after the temporary reaction under the perfidious Irene, "the spirit of Leo so far revived in the Eastern Church, that although pictures are still retained, statues are rigidly excluded."

The effects of this controversy have been denominated slight and transient, while in truth they were so important and abiding, that even the decision of a second Nicene Council of western bishops, convoked by the regicide Empress Irene, could not annul or reverse them, although it decreed the worship of images, and "denounced severe penalties against such as maintained that God is the only object of religious adoration." Even the Latins of the most distant West, the Britons, the Gauls, and Germans, dissented from the decision of the papal Council of Nice, 787 A. D., and Charlemagne, with the unanimous concurrence of a council of three hundred bishops assembled at Frankfort, condemned the worship of images. So potent were the effects, that according to one historian they chiefly occasioned the separation of the Italian provinces from the Grecian empire; while another historian affirms that the rebellion in Italy, in the eighth century, was produced and justified by the heresy of the iconoclasts.

In the mean time the Roman Church was intently prosecuting its long-cherished plan of independence from the empire. Charlemagne in this century consolidated the Teutonic tribes, and became the champion of the West. Favored with the support of the Franks, the Roman Church was on the alert for occasions of controversy with the Greeks, and these conveniently multiplied. Missionaries from Constantinople were successful in converting the Slavonic tribes of Bulgaria and Moravia. Nicholas had coveted these, and commissioned Roman bishops to draw them away from the Greeks, but they were finally added to the Eastern Church. Five provinces on the eastern border of the Adriatic, together with Sicily, had been transferred from the Roman to the Greek Church. It was clear that Italy was slipping from the grasp of the emperor, and that its retention was no real source of power. He therefore could not tolerate the possession of jurisdiction within his immediate empire by a prelate who would soon cease to be his

vassal. He removed the districts in question from the patriarchate of Rome to that of Constantinople, and he confiscated divers estates belonging to the Roman see. The restoration of this property and jurisdiction was demanded up to the time of the final schism. Photius, who had been the chief agent in securing this acquisition to the Eastern Church, had been recently elevated from the civil primacy to the patriarchate. In the light of such recent events his consecration seemed to the Roman pontiff a glaring outrage. Had Photius restored the Calabrian estates, and the Illyrian diocese, and the Bulgarian province, Nicholas might not have discovered the irregularity of his election. But with the loss of these it was clear that he was most unlawfully elected, and Nicholas I. excommunicated Photius from the patriarchate. The intelligent and intrepid Photius referred the case to the Eastern bishops as "the public and momentous cause of the Church." Fresh charges were preferred in council against the Romish Church : that it had changed the time of fasting ; had imposed celibacy on the clergy ; had interfered with the rite of baptism ; had adulterated the Nicene Creed by an interpolation, and had tampered with the observance of Lent. The sum of this was heresy, and the council declared Nicholas deposed and excommunicated. This provoked retaliation from the West. But the proffer of Bulgaria wrought a sudden change of moral judgment, and Pope John VIII. "acknowledged Photius as his brother in Christ." (Mosheim, 9th century, part ii.)

The promise, however, was not redeemed. The dissatisfaction returned. The West demanded not only the condemnation of Photius, but the degradation of all the priests and bishops whom he had ordained. The East was shocked by such arrogance. "New controversies were added to the old," and the final separation hastened. Poland was converted and gained by the West. Russia was converted and secured by the East. The Seljukian Turks were threatening the Greek empire. It was a fortunate moment for the aspiring Bishop of Rome, who employed every stratagem to reduce the Eastern Church to his imperious sway. Against this papal arrogance the Greek patriarch earnestly contended, even amid the tumult and trouble of a sinking country. New charges were preferred against the West, but of so trifling a nature as both to reveal

the deplorable state of religion in the East as well as in the West, and to prove that the ever-during, all-pervading element of strife was the conflict of jurisdiction, the Western claim of supremacy. The issue long anticipated was realized when the Roman legates deposited the final anathema on the grand altar of St. Sophia, and departed "shaking the dust from their feet."

By secession from the empire, and secession from the Greek Church, papal Rome exchanged its connection with the East for alliance with the young and vigorous Frank power of the West, signalizing the transition by loftier ecclesiastical pretensions. The title of "Pope" or Universal Father was assumed. The right to control the State as well as the Church was assumed. And from Leo IX. to Gregory VII. these claims were pressed with untiring diligence and zeal, and with commensurate success, till Western Europe was subjected to the Roman hierarchy. Papal ambition looked longingly toward the East, and plied every artifice. But the Greek Church had been trained by the experience of six centuries of conflict, and had learned at least two important lessons, devotion to orthodoxy and hatred of the papacy, and she could not be compelled or cajoled into submission. Her spiritual life may have been weak and her religious practice defective. But Christian charity will admit that the darkness of the age was spiritually enervating, and the character of the times sadly corrupting. But the two principles just named she maintained, notwithstanding the failing fortunes of the empire and the ambition of the Roman hierarchy. Four hundred years of trial were endured by the Greek Church such as history seldom records. Artful negotiations were again and again proposed by the sovereign pontiff. Emoluments civil and ecclesiastic were promised, and military assistance offered when the empire, well nigh wrecked, was struggling for existence. The emperor was deceived and won. A reunion was announced at Florence, in 1439 A. D., between the East and the West; but the consent of the Greek Church was withheld. Rome waived every condition but her supremacy. The consent of the Greek Church was still withheld. She saw the empire tottering to its final fall, and the Saracen invaders enter in fierce triumph, and yet withheld her consent, choosing compulsory servitude to the Turks rather than a voluntary submission to the papacy.

The separation of the eleventh century, thus confirmed in the fifteenth, has been maintained complete to the nineteenth century; and to-day the attempt to reconcile the Greek Church to the Roman antichristian claim of supremacy seems as hopeless, as to induce the Protestant Church to forget its protest and submit to antichrist.

This principle of antagonism between the Greek Church and the Roman is one in which Protestants must ever feel a lively interest; while to the Greek Church it is a central antagonism, which gathers around itself and crystallizes every other point of difference, and makes the Eastern a great counterpoise to the Western Church. Destroy this, and the others would dissolve away. This remaining, all the others, great and small, related with it, have significance and force.

ART. II.—THE SUPERANNUATED, AND HOW THEY ARE CARED FOR.

WE propose to discuss the "theory and practice" of the Methodist Church for the temporal relief of its worn-out ministers, and of the widows and children of deceased ministers. In the Discipline adopted at the organization of the Church in 1784 there is found the question, "How can we provide for superannuated preachers, and the widows of preachers?" The Wesleyan Conference, in England, had asked in substance the same question more than twenty years before. With some modifications in language, but the same in spirit, it has been repeated to this day by every General and Annual Conference of the Methodist Episcopal Church.

The financial economy of the Methodist Church differs very materially from nearly all other Churches. In no features of that economy is the difference more marked than in its method of raising the means for the support of its ministers, and in the way it decides how much they shall be paid: for the former, depending on the voluntary contributions of the people; and determining the latter without dissent or agreement on the part of the minister. It requires, however, that those who

attend his preaching should have the ability, as well as a liberal disposition in order to furnish the Methodist itinerant a comfortable living. The low *money status* of a large part of them, in the early period of the Church, made his compensation very small. Nothing less than the persuasion, "Woe is me if I preach not the Gospel," could have induced any man, with such insignificant pay, to dare and to do what he accomplished.

The assistants of Wesley in England, and of Asbury in America, took little thought "what they should eat, or what they should drink, or wherewithal they should be clothed." Moved by an impulse that they believed divine to declare a free salvation to every man that would hear it, their chief solicitude was, first, for an opportunity to utter their message, and then, if the work of the sower promised a spiritual harvest, that they might gather and preserve it in the Church garner. If successful in these, their desires and prayers were fulfilled. If, in addition, they received the welcome of hospitality, and the small contribution, mostly in kind, necessary to supply the scanty wants of a family, and to keep their plain wardrobe in decent repair, they were content. Lest they might be suspected of seeking the fleece rather than the flock, they adopted the minimum of living, rather than the maximum of getting. It is difficult to conceive how they made their expenses subordinate to the small amount they received; and if they could barely live on their scanty allowance when able to work, they had a sorry prospect when age or sickness disqualified them for effective duty. Many, in fear of the "dark day," located, to make to themselves "friends of the mammon of unrighteousness."

The newness of the Church, and the comparative youthfulness of its ministers, would place but few of these in the class of the worn-out for some years after its organization. But there was great "wear and tear" in the excessive labor they performed, and in the privations to which they were exposed; and when the question was introduced into the Discipline in 1784, there were already some so disabled as to make it a practical one, requiring an immediate answer.

It was natural that the child in America should adopt the financial policy of the parent in England. The first provisions of the Church here, to meet the wants of its disabled men,

were almost an exact counterpart of those employed more than twenty years before by the Wesleyans there. It will enable us to better appreciate the American history in this matter if we trace briefly what the English have done. In 1763 they formed an association of the members of the conference, on the principle of mutual assistance, called "The Preachers' Fund." Its conditions were that each preacher should pay into the treasury a guinea a year, and when he became superannuated he should receive annually as many guineas as he had performed years of effective service. The widows, if they needed it, were each to receive ten pounds a year. This "fund" was the chief, if not the only, provision for the worn-out preachers among the Wesleyans until about the year 1800. At that time it was modified in its conditions, requiring that every new member should pay ten pounds initiation, and three pounds annually thereafter, and also making provision for much larger distribution to its beneficiaries. The contributions of the people were then asked, for the first time, to increase the funds of this association. The inadequacy of the relief given to the "disabled," and probably the increase of pecuniary ability in the laity, led, the same year, to an organization among the laymen of London of the "Preachers' Friend Society," the design of which was to give "casual" aid to preachers that were destitute. It raised quite a respectable amount, discriminating in the recipients of its bounty. No new measures were introduced by the Wesleyan body until the year 1838, the centenary year of Methodism. In that year an "auxiliary fund" was created, from the memorial offerings of the people, and forty-five thousand dollars were invested, and subscriptions and legacies were invited to increase the funded amount. An annual collection was also ordered of sixpence from each member of the societies. The receipts from the "auxiliary fund" have steadily increased. In 1859 its income amounted to over sixty-two thousand dollars, and was disbursed to two hundred preachers and two hundred and sixty-nine widows; an average of about one hundred and thirty-three dollars to each.

The ministers of the Methodist Episcopal Church, in 1784, adopted the mutual assistance policy. Their organization and name, with the amount required from each one on joining con-

ference, and annually, and the sum proposed to be given each year to the superannuated and to the widows and orphans, were nearly the same as the one existing in England. From the regulations published in the Discipline of that year, it is probable that much relief was expected from this fund, for there were appointed *three* treasurers, *three* clerks, and *three* inspectors, who should form a joint board for the direction of its affairs! As there are no reports in the minutes of the conference, except for two or three years, of the receipts or disbursements by this mutual arrangement, it is impossible to determine how far it was successful in giving aid to the disabled or the bereaved. From the efforts that were made in a few years, and in another way, to obtain funds for the same object, it is quite certain that it failed to meet all the requisitions made upon its treasury.

In reading the records of the earlier conferences, one cannot fail to be arrested by the large number who left the itinerant ministry, and became what is technically called located. The traditions of those times tell us that this arose chiefly from the insufficient support that they received, and the *dark look* before them, when, without health, they would be unable to provide for the necessities of their families. This habit of locating from necessity, and also the pressing wants of others who continued itinerant, created great solicitude in the General Conference of 1796, and led to the next attempt to answer the question, "What shall be done for the worn-out and the widows?" It was resolved, at this conference, to create a new fund. It has since been known as the "Chartered Fund." It was simply an incorporation of nine trustees, laymen, who should receive and hold in trust such donations and legacies as would be paid them, and who should pay over the income thereof in equal sums to each Annual Conference. Earnest appeals were made to the Church in behalf of this fund, and liberal contributions were given in response to these appeals. To many it seemed the dawn of the golden age to disabled ministers. It proved, however, only a northern light, not the true aurora of the day. It will be seen, that this fund differed from the old one for mutual relief, in that it brought aid to the minister from the generosity and love of the people, and not from a timely laying-by of his own funds against the rainy day. It also adopted

the questionable policy—a policy at that day more popular than at present—of *funding a charity*, and disbursing only its annual proceeds. It originated in the noble purpose to make comfortable the latter years of a class of men and women as worthy as any that have ever lived. But it never succeeded in meeting a tithe of the demand upon its treasury. From 1833, the year when its dividends first appear in the minutes, down to the present time, it has paid *less than two per cent. a year* of the amount of each claimant, allowing that none but the worn-out and widows were the recipients. How much less than this it must have been, as those who had not received their allowance as effective men had also a proportionate share from its funds!

About the same time there began to be small dividends from the profits of book publishing, that had been commenced under the direction of the General Conference a few years before. These dividends were distributed to the same beneficiaries as received from the Chartered Fund. Although, for some years after its commencement, the “Book Concern” was the “day of small things,” it soon began to assume importance, and its dividends continually increased. For twenty years after 1832 its annual distribution to the conferences averaged over *sixteen thousand dollars*, and about *eighteen dollars* to each claimant. This method of obtaining relief for the necessitous differs from both the preceding ones. It was not a charity, like the Chartered Fund, for the purchaser of books who contributed to it received an equivalent for his money. It differed from the mutual relief fund, in that the seller of the books, the minister, had a primary and avowed design to circulate religious literature for the benefit of the purchaser, and not for ultimate profit to himself. It had something of the “funded” principle, but depending on the success of trade for dividends. It was a kind of contingent second percentage that the minister might receive if he should be brought into a certain class as a claimant.

The failure of many societies to pay the small disciplinary salary of their ministers required that some provision be made to meet this failure. For this, the General Conference of 1800 ordered that an annual collection should be made “where the people would be willing to contribute,” “to make up the

allowance of the preachers." This was then called and is now known as the "Fifth Collection." A portion of it came to the relief of the superannuated and widows, but the greater part of it was required to meet the "deficiency" of effective men. As the financial condition of the societies improved, and more liberal and punctual habits obtained for the payment of their ministers, their claims for deficiency greatly decreased, and in later years the avails of the fifth collection have been mostly appropriated for the benefit of the worn-out and widows. In 1863 it amounted to *nearly fifty thousand dollars*.

Notwithstanding the means before devised for their comfort, many of the superannuated were still in "distressed" condition, and the General Conference of 1812 resolved, "That each Annual Conference, if they think proper, should raise a fund, subject to their own direction, for the aid of such." This doubtful expedient of conferring conference sovereignty in the matter, resulted in a variety of measures to meet the end proposed. In some of the conferences it led to taking a special collection for "necessitous cases;" in a few, to the organization of "Mite Societies" in the Churches. In others it took the form of a "ten-cent collection" from each member of the classes. Three or four others organized a "Preachers' Aid Society," taking collections in the congregations, and intrusting the avails to a board of clerical and lay managers for distribution. And others, perhaps in addition to one of the plans already named, formed "A Mutual Assistance Society" of the members of the conference, depending for funds on the annual dues of its members, and contributions and legacies that might fall to it from others, and making dividends only to the needy of the society. These various *conference* schemes were each, for a while, instrumental in raising respectable sums for the objects of their creation. A few of them continue to the present, but the most of them have *expired*.

The General Conference of 1832 made it "the duty of each Annual Conference to raise moneys in every circuit and station within its bounds for the necessitous superannuated ministers, widows, and orphans." This *order* was a quickening and making general the taking of the "fifth collection." Until this time it had been taken in only a few of the charges. The

order brightened, henceforth, the pathway of the needy ones. It gave efficiency to a plan, simple in its machinery, abundant in its resources, and natural in its application.

The memorial services of the centenary of Methodism, in 1839, were made the proper occasion for the hundreds of thousands who had been benefited by this branch of the general Church to show their gratitude by some substantial offerings. Large contributions were made, and the several conferences in which they were made directed the different objects to which they should be appropriated. In most of them the wants of the superannuated received a generous share. The money was usually committed to trustees and funded, and the dividends from it annually distributed. The amount of these dividends varies in different conferences, from *less than fifty* to *over four hundred dollars*.

From this narrative account of the means that the Methodist Church has employed to raise the funds needed for worn-out ministers, let us turn and inquire respecting their efficiency and their relative merits. To do this properly, it is necessary to determine which produces the greatest revenue; which is most practicable in use; which is most consistent with the end proposed; and, what is of great importance, which has the best moral influence on the parties concerned.

Of the "Preachers' Fund," the first attempt and similar in its organization to others now existing in a few of the conferences, but little need be said. It had nothing of the nature of a beneficiary institution. It asked nothing from any who might not receive its benefits. It was simply a *mutual assurance*, and by its conditions was very limited in its practical results. It was the same as most life or health insurance companies, with the peculiarity that it was confined to Methodist ministers, and in this had no more merit than if organized by cordwainers or physicians. It was a company of ministers annually depositing a bonus with their brethren for the guarantee, that in case of failing health, or death, they or their widows should receive it back again and perhaps more.

The "Chartered Fund" took a step forward. From mutually helping each other the ministry turned to look for help from the Church. They sought aid from those whom they had served. So far it adopted the right policy. But it also adopted the

plan of a *funded charity*. This was the source of its weakness and ultimate inefficiency. This mode of dispensing the dividends of gifts for ecclesiastical purposes was much more popular, in the time of the institution of this fund, than it is at the present. Sanctioned by the example of the Established Church in the mother country, it had been quite extensively adopted in this, and many local Churches were thought to be permanent and prosperous by their funded endowments. The day had not fully come for disbursing the gifts of the people as fast as received, or as fast as they were needed. For institutions that depend on the munificence of a few individuals, as colleges or hospitals, the funding of gifts for their support is still, and perhaps may be the only way to enable them to meet the end of their creation. But it is a system, now in disfavor, where appeals for help are made directly to the people, and where their duty and their sympathy may be constantly invoked. It is repudiated by the great benevolent enterprises of the day. One of the evils of this policy, of the past, is the over-estimate that is generally made of the amount of its avails. This has been true in respect to the Chartered Fund. The Church, by some indefinite belief, supposed it was doing much more than it ever has done. But few, indeed, thought it was only paying about *two per cent. to every claimant*. Akin to this evil, and partly growing out of it, the funding principle causes a lack of personal responsibility, and a consequent inactivity, in the people, in behalf of the objects to be benefited, because they suppose the work is already done by others. It is a notorious fact, that in Churches or associations relying on their invested funds for support there is usually but little enterprise or enthusiasm, and those connected with them come to possess narrow views of duty and a chronic illiberality. The divine order is that each generation shall do the work properly belonging to it, and educate the next for even greater activity and liberality. No man can have a like interest in an enterprise to which he contributes nothing, as he will have for one to which his mind, and heart, and purse have been tributary. Funded charities, so far as they remove from the people the duty of giving for their objects, destroy the near and healthy relations that should exist between them. The limited resources of the Chartered Fund has doubtless saved the Church

from any of the calamities that we have named. Dr. Bangs says of it: "It may be questioned whether, by inducing a false dependence in the public mind, this fund has not defeated the objects of its institution and disappointed the expectations of its benevolent founders and patrons." The same objections that apply to it may be urged with equal force to the centenary and other invested funds for the relief of worn-out ministers.

It was just like John Wesley to make the press turn preacher; in his own words, "to enter every open door" to preach Christ. It was just like his followers in America to do the same thing. Not because they were simple imitators, but they saw it was an effectual way to do their work to spread scriptural holiness over the land. Almost immediately after the organization of the Church they initiated a plan for printing and circulating books. The connectional economy of the Church gave it great facilities for making this plan successful. By it a literature has been given the country that has essentially aided in educating the people in the doctrines of Methodism, and making the Church homogeneous in creed and government. That it was proposed, at so early a day as history shows, to appropriate the profits of the "Book Concern" to assist the worn-out preachers, is more an evidence of the necessity for helping them, than it is of the wisdom in using these profits for such a purpose. The aid it gave was needed, but it is doubtful whether it were wise to make the appropriation. It was a doubtful expediency that made the ministers, who were the conductors of the book publishing establishment, liable to the suspicion that their zeal in the circulation of books was in any degree attributable to the "profits" they were to receive from it. It is true, in fact, that these profits were only incidental, and their chief motive was the dissemination of the truth; nevertheless, the specified use that should be made of them gave to their work, in the eyes of the world, a selfish aspect, and so far it detracted from and lowered the evangelical mission of the Book Concern. The real, as well as professed, design of the establishment is to circulate the words of truth in their most attractive and useful form, and to the greatest possible extent. Nothing should be allowed in any way to interfere with this design. The best talent the world

can furnish, the most thorough art that enterprise can develop, the widest distribution that energy and facility can give, and the most favorable terms that the purchaser can receive, should all be made tributary to render efficient and further the great design of the "Concern." Its work is not even incidentally to make profits, but attractive and valuable literature; and its issues should be the demand of every household in the land. It is not to support the ministry, but to enlighten and save the people. Every cent that may be spared from its permanent and needed capital should be employed in improving the quality, and giving wider diffusion to its issues. Every cent diverted from such employment impinges the usefulness and efficiency of the institution. Let it have one object and only one, and to that give its undivided, liberal, and energetic efforts; let the Church directly provide for the support of all its ministers. There are other objections to taking the profits of the Book Concern for the relief of superannuated men, the same as there are to depending on the dividends of the Chartered Fund. The sums thus furnished will be inconsiderable to the amount required, and relying on them for this object will diminish the liberality of the people.

The "fifth collection" is the chief support of the disabled ministers of the Methodist Church. More than *three fourths* of all the moneys now received for them is through this collection. Because it is so generally taken in the Churches, and may be ultimately their only supply, it is proper to consider some of the reasons that commend it to our confidence.

Not the least of these reasons is, that it is a good way for the Church to meet its *obligations* to care for these men. With many, perhaps with the most who contribute, the impulse to give arises from sympathy for their needy state, increased by respect for their integrity, and a remembrance of their labors and life of self-denial. In some cases this sympathy may be intensified from personal good received from their past ministrations. To such the work is chiefly one of charity. But the recipients have generally held relations to the givers that make the giving a duty. There has, indeed, been no literal *promise to pay*, to constitute an acknowledged debt, but there have been services rendered under circumstances that make the duty to pay an obligation in equity. In other Churches there

is but little, if any, special provision made in behalf of their worn-out ministers. This does not, probably, arise from any want of love or care for these men, but because they are already provided for in the compensation given them while in active service. There are reasons why the Methodist Church, more than any others, should make such provision. In other Churches the minister and the people are each a party to a contract, in which he engages to render them ministerial service for a stipulated amount. He may collect it by legal process if necessary. Now it is a recognized principle, in regard to the proper compensation for labor, that the amount paid should be sufficient to enable the workman to support himself while employed, and have a surplus beyond the demands of the economy of the present for the emergencies of sickness and old age. The presumption is that ministers of other Churches, like any other employés, adopt this principle, and their terms have respect to the wants of the future. They provide for themselves; and the people, by meeting their terms, place themselves beyond any obligations to provide for them.

The Methodist minister performs his work without stipulations for pay. How much he shall receive is left wholly with the people. If, in deciding this, the "party of the other part" were required to make the amount correspond to the value of services received, or to provide for the event of future disability, the minister would have less need for any other provision; but they are only required, by the Discipline, to make an estimate for his "support," "*to give him a comfortable living.*" We do not say that this standard for the estimate is unwise; there are reasons why it is the best; but if the doctrine is true, as we have stated, of what is due to labor, there will usually be, beyond his receipts, an amount to which in equity he is entitled, a residuary, that shall provide for him in his disability. *This residuary is the fifth collection.* By it the Church meets its obligations to provide for her superannuated ministers.

Besides the equity of this collection, there is in the manner of taking it somewhat the nature of a charity. It is unpledged, the amount given is left to the generosity of the giver, and it is made in behalf of the needy. It is well that its beneficiary character should be acknowledged and appreciated, because of the good influence it will thereby exert on both giver and

receiver. There will be a virtuous influence, with this view of it, in keeping alive the love of the people for their ministers after the day of their active duty has ceased. It will call to mind, and render fresh again, the esteem in which they were held in former days. The condition of a worn-out minister would be truly pitiable if, after having been for many years respected and honored in the Church, he must be set aside and forgotten when the time of infirmity comes. But the tendency of human nature is to honor the active rather than the passive virtues, and any means that will counteract this tendency, and keep him with due appreciation in the minds and hearts of the people, will confer on him a blessing not less precious than the material aid it can bring. It is scriptural philosophy, that those who receive our help secure our love. This is the true exposition of the Saviour's words: "It is more blessed to give than to receive." The giver is the greater lover. The fifth collection, by giving the people an opportunity annually to contribute to its funds, will, at the same time, preserve their love for the men whose lives have been given to serve them.

This collection has the merits of economy and expediency, as well as moral. It is very simple in its workings. It is unexpensive in its application. It has the advantage of taking directly from the people for the object for which it is designed. Its history proves it to be acceptable to them from its increase and general popularity. And, most valuable of all, it is capable of expansion, so that it may be extended to any degree that the necessity of the case requires.

Success in obtaining funds, for whatever object, will much depend on the manner of disbursing them. It is so, especially, when they are to be used for charitable or beneficiary purposes. And the amount hereafter to be received for worn-out ministers will be increased or diminished as it shall be wisely and equitably given to the claimants. This paper would be incomplete without a review of the manner the Church has disposed of the moneys committed to her care in behalf of these claimants.

Respecting the moneys obtained by the "Preachers' Fund" and other similar *mutual assurance* organizations, the presumption is that they were paid according to contract, or as their funds were sufficient to meet the bond. The special collec-

tions taken by any conference, as the "ten-cent" or "Mite Society" collections, were for specific objects, and were disbursed accordingly. These proved, however, in most cases, only temporary and local expedients, and not general through the Church. We are more interested in the inquiry how the proceeds of the Chartered Fund, of the Book Concern, the fifth collection, and of the centenary fund were dispensed. These are common to the Church, and, with the exception of the last, under the direction of the General Conference. To the year 1852 the avails from these were disbursed *pro rata*.^{*} That is, each claimant received the same percentage of his claim, according to the amount to be distributed. There was no discrimination from the necessities of the recipient. If he were very destitute, he could receive no more; and however affluent his circumstances, he had a right to demand his full share. This opinion of the meaning of the law, unwritten law indeed, but made authoritative by common practice, is confirmed by the action of the General Conference of that year. A superannuated minister appealed to that body from the action of his conference in withholding from him his claim on its funds. His appeal was sustained, and his conference ordered to pay his claim with interest. The discussion that arose on this case, however, led to the adoption of a law giving the power to each Annual Conference to decide who should receive from its funds, and how much should be paid them. It was an important change, and has doubtless contributed to increase the confidence and interest of the people in the fifth collection.

It is difficult to conceive how any other than a *discriminating policy* could have ever obtained in view of the reasons that were always given for the creation of these funds. It can only be accounted for from the fact that for many years after they were begun there was no need for discrimination; all the superannuated and widows were strictly *necessitous*. The Chartered Fund originated in answer to the question, "What provision shall be made for *distressed* traveling preachers?" The dividends of the Book Concern from 1792, for more than fifty years, were declared to be for "*distressed preachers, widows, and orphans*." And the fifth collection is raised "for the relief of the *necessitous*." Nevertheless, the law giving a discriminating power to the Annual Conference was the subject

of complaint in some sections, and a few of the conferences still adhere to the old rule of giving to all claimants *pro rata*. The inexpediency, if not the injustice, of doing so may properly claim our attention.

In most of the conferences there are a few who hold a superannuated relation to whom a kind Providence has given a competency, or who are able by some honest vocation to earn a comfortable living, though from some special cause disabled from preaching. It is their praise, that under the regulation that gave them a right to the conference funds, some of these, without constraint, have generously relinquished them in favor of those who are needy. If others in like circumstances continue to receive them, *it affects disastrously the amount of collections*. This statement is not based on its application to given cases, so much as on the fact that those conferences which have availed themselves of the power conferred by the change of the rule have increased their collections more than those which have not. And, also, that since the change, the gross amount of collections in the Church for the superannuated and widows have increased much more than they did before. In the ten years following this change, the aggregate yearly collection for this object increased *one hundred and twenty per cent.*, and the average contribution from each member of the Church increased from *three and a half* to *over six cents*, while for the ten years preceding the average from each member had hardly increased the *smallest fraction of a cent*. It is fair to infer that this great difference in receipts during these two decades was from an improved confidence and liberality awakened by the adoption of the discriminating policy. Especially is it so, as there was no corresponding ratio of increase in any of the other great collections of the Church.

To give the avails of the fifth collection to any others than those who are needy involves the question of *fairness* with the contributor, of embarrassment to the solicitor, and of justice toward the necessitous. Is it fair to the contributor? It is well known that he gives his money with the belief that it is to relieve the needy. What an insignificant amount would he give if he thought otherwise! Is it not embarrassing to the solicitor? This collection is commonly made by the regular

minister, and his appeals for it are usually made on the ground that it is required for a comfortable living by its beneficiaries; that they have employed their vigor of life in preaching the Word with barely a support, and that in their failing health they depend on this contingent income from the love and generosity of the people. And is it justice to these, that moneys given for their relief should any part of them be bestowed on others?

Another reason may be given why a wise and kind discrimination should be made in the disbursement of conference funds. It is the influence it will have in making their collection both permanent and popular. There is no reason to doubt a hearty response from the Methodist Church for every cause that secures its confidence and its love. As its financial ability improves, it is showing its readiness to meet any demand for charity or extension. Every day is enlarging its views of Christian liberality. Never have the laity been more generous than now in caring well for the wants of their ministers. Never has there been a healthier sympathy for the superannuated and widows. The salaries of its ministers, especially in the cities and large towns, are greater than they ever were before. As the result of this, some of them, if not many, when the time of disability comes, have laid by something for a stormy day. This will not diminish the respect of the Church for them, but it places them where it will not feel it a duty to give for their support. It will have an honest conviction that they ought not to expect or receive it. On the other hand there will be many ministers, and far the greater number, who have been less fortunate than some of their brethren in their salaries, but not less industrious and successful in doing good. When their time of active service is ended, and they are indeed worn out, they will have nothing in store for the time of need. For them the Church ought, and will always feel a true sympathy. For them its purse will be ever open. To encourage this sympathy and liberality, the conferences should be careful that such, and such only, should be the recipients of their beneficiary funds. So long as they do this every appeal that they make for the increase of these funds will be responded to with a free hand. Let this discrimination be observed and well understood by the people,

and the time is near when every dependent on the conference funds will be comfortably cared for by the fifth collection.

How far it is best to encourage or to allow men to take the relation of superannuated, may, at some day, be a question which the Church will be required to answer with caution. It certainly should never be denied to any who have wrought in the vineyard and become disabled. But that any who have usual health, and are wholly devoting themselves to worldly business, should be placed on the roll of honor of the worn-out is a serious question, both of duty and expediency. Whatever may be the attractions to induce the "able-bodied" to ask for this relation, it ought never to come from any inducement from pecuniary advantage. A faithful adherence to the present discriminating rule will remove all temptations from such inducements. While an Annual Conference has power to decide who are needy, it has also power to determine who are able to obtain a living from their own resources. While it may refuse to give to the affluent, it can also refuse to help the lazy and improvident. And while it is true to itself and the Church, in a kind, but firm and consistent answer to these questions, it may also exert a healthful influence in preserving the integrity of the answer to the question, "Who are the superannuated?"

ART. III.—METHODISTS AND MUSIC.

FOR more than a century the Methodists have been attractive singers without being great musicians. Of "scientific music" they have been as fearful as the Church fathers, and as jealous as the Puritans. With Augustine, they have thought the "pleasures and delights" of harmony "too sensual;" and with Thomas Aquinas, that "musical instruments do more stir up the mind to delight than frame it to a religious disposition." With the reformers they have called the "playing of orgayns a foolish vanitie," and looked upon the violin as the incarnation of evil. Nevertheless they have sung, and the world has listened, admired, and been edified. It is no reproach to them that their auditors were largely those whom the father of

Mozart denominated the "long-ears." Musically speaking, a large and respectable portion of mankind belongs to this class. It includes poets and metaphysicians; orators, statesmen, and philosophers; great men, wise men, good men; all that extensive tribe who are so fortunate or unfortunate as to have "no ear for music." It has been truthfully said, "feeling belongs to the many, appreciation to few." Queen Mary of Orange preferred an old Scotch song to Purcell's music. "A common ballad afforded Pope more pleasure than Handel's finest compositions." Johnson was "insensible to the power of music." Garrick possessed every possible inflexion of voice, except for singing. Swift wrote to Stella of the finest Italian singer in England, "I went to the rehearsal, and there was Margarita and another drab and a parcel of fiddlers; in half an hour I was tired of their fine stuff." Walter Scott relished no singing so much as a Scottish song. The biographer of Burns regrets that he sacrificed the higher walks of poetry to setting ballads to old Scotch airs. Pugnani wrote of Voltaire, "He makes fine verses, but he knows no more about music than the devil."

The higher walks of music lie in the same regions with the higher mathematics. There are philosophies and poetries that lie in the same transcendental regions; regions into which the uninitiated never venture, and into which they perhaps seldom peer without a sense of vagueness or dismay. Few besides amateurs or professed musicians can appreciate Mozart, follow the mystic flights of Beethoven, or interpret truthfully the weird strains of Chopin.

It is not necessary. The animate life of our globe is not the less happy because confined to the surface, and because few only are privileged to climb its mountain heights or explore its ocean caverns. Speech is given to all, though oratory is a rare perquisite. All sing after a fashion, though only a few are gifted musicians. The nine muses represent mankind: one is astronomical, another rhetorical, another poetic, all are musical. There are few who are totally destitute of voice and ear. The cases are of the rarest where one cannot distinguish Old Hundred from Yankee Doodle, or where all music is unmeaning jargon, as painful to the sense as jingling together shovel and tongs and warming-pan. If any are so constituted, they

are the sport of nature, victims of malformation, objects of pity rather than of contempt or ridicule.

It is not to be wondered at that the musical and unmusical fail to understand each other. It is, perhaps, to be regretted that the cultured and artistic of all ages have disdained the vulgar level. Aristotle finds fault with those musicians who "flatter the corrupt taste of the multitude." Horace sneers at the "clowns and mechanics of the theater, whose chief delight is in the glare and glitter of the decorations, and such music as is suited to their rude ears." Ovid seems to regret that "the style of airs at the theater is adapted to the taste of the common people, that their construction is so artless and practicable that they are sung by plowmen in the fields." The world-renowned pianist and beautiful biographer of Chopin, the accomplished Liszt, calls the multitude "a sea of lead, heavy to set in motion, whose waves require to be melted by heat, made malleable and moulded, and which it requires a Cyclops to manipulate." The "masses prefer the conclusions of impulse to the fatigue of a logical argument." "Is he a musiker?" was the question asked by the infant prodigy Charles Wesley, before he would consent to give a display of his wonderful powers on the harpsichord or organ. Martini wrote to Jomelli, "he who possesses the art of accommodating himself to the spirit of the times will bear away the palm. It should be your aim so to please the learned as not to disgust the unlearned. The plain and unbred will have noise; they are never pleased except when they are astonished."

It will be readily inferred that Methodist singing has had little affinity with the artistic; that, in fact, it was such music, and such alone, as the masses could participate in and appreciate. Busby characterizes it when he says of Whitefield, "he was almost as much attached to the charms of cheerful melody as to his own Arminian doctrines. His enthusiasm and love of singularity, not confined to his praying and preaching, were carried into his partiality for music. Decidedly averse to all cathedral and church compositions, especially the "linked sweetness long drawn out" of our parochial melody, he would not suffer a bar of it to be vociferated under his conventicle roofs, nor anything less lively than ballad airs. He urged in defense of this sprightly taste that it was shameful to praise God in

the drawling strains of the Church and let the devil have all the pretty tunes to himself."* Of John Wesley the same author says: "He heard a sailor singing in the street, and it struck him that the melody would suit some of his own hymns. He committed the notes of the tune to paper, on the spot, and always declared it was the most solemn and appropriate of the tunes that his congregation sung." Dr. Burney, in his history of Music, says: "The modern Methodists have introduced a light and ballad kind of melody into their tabernacles, which seems as much wanting in reverence and dignity as the psalmody of other sects in poetry and good taste."

It is not to be denied that Methodists from the beginning have made great use of "spiritual songs." Their singing has been a practical application of the trite aphorism, "Let me make the ballads, I care not who makes the laws." As the Jesuits are said to have fiddled their way to the good graces of some of the Indian tribes, Methodists have sung their way through all parts of nominal christendom. If their music has been "light and ballad-like," it was admirably adapted to those whom Dr. Burney contemptuously calls "cordwainers and tailors," and involved, as he further says, "the absolute necessity of such a simple kind of music as would suit whole congregations." The doctor waxes irate when he adds, "It seems to have been the wish of illiterate and furious reformers that all the religious offices should be performed by field preachers and street singers."

Huss and Jerome, Luther, Zwingli, and Calvin, Wesley and Whitefield were reformers, neither illiterate nor furious, who regenerated the religious singing of their times, as well as the morals of the people. The music of modern civilization is one of its most remarkable features, and it all hails from the era of the Reformation. At the time when Luther had set all Germany to singing hymns, the music of the Romish Church had become so foppish that the reigning powers thought of suppressing "curious music," when Palestrina arose, who "brought choral harmony to a degree of perfection that has never since been exceeded."

Cornelius Agrippa, cotemporary with the great German reformer, shows what need there was for this reformation, when

* The biographer of Handel attributes this saying to Rowland Hill.

he says the "prayers are chanted by wanton musicians, hired with great sums of money, not to edify the understanding, but to tickle the ears of the auditory. The church is filled with noise and clamor, the boys whining the descant, while some bellow the tenor, and others bark the counterpoint; others again squeak the treble, while others grunt the bass. A great variety of sounds is heard, yet neither sentences nor even words can be understood." It was for quoting this passage rather coarsely, with other like offensive matter, that Prynne lost his ears a century later.

Puritanism was the natural rebound of the human mind from the excesses of Romanism; but Puritanism went to excess when it described "the synging of mass" as "roryng, howling, whistelyng, mummyng, conjuryng, and jogelyng." English Cathedral music, now being sedulously introduced in this country, where the psalms are "trowled from side to side" by "flocks of boys,"* is such as the masses do not appreciate. "Boys," said Della Valle, "are so devoid of taste, judgment, and grace, so mechanical and unfeeling, that I hardly ever heard a boy sing without receiving more pain than pleasure." If the first Methodists had the objections to this style of music which have been attributed to them, they would be founded, not on questions of taste, but on the propriety of restricting a portion of God's worship, which ought to be shared in by all, to one sex and a particular age.

In Wesley we find no opposition to choirs or organs, nor, indeed, any evidences of attachment to "ballad airs." He was a judicious musical critic, heard Handel's oratorios frequently with pleasure, and criticized both the music and performance. He has left us a sensible essay on music. In his efforts at popular enlightenment and elevation he was a century ahead of his times. His zeal for the people was the direct result of his mingling with them. Knowing their condition, and philanthropically and religiously feeling their needs and endeavoring to supply them, he published music books for the use of the common people as well as grammars and philosophies, and gave full directions for their use. In addition to nearly fifty collections of hymns, he published some half dozen compilations of tunes. One of these, the "Sacred Harmony, a choice

* Erasmus.

collection of psalms and hymns, set to music, in two or three parts, for the voice, harpsichord, or organ," lies before us. It is a thick duodecimo of some three hundred and fifty pages, the music, according to the fashion of the times, beautifully printed from copperplate, the letterpress neat, paper stout, binding elegant and substantial. It contains one hundred and twenty-eight hymns, each of which is set to an appropriate tune. The tunes are solid and substantial, selections from Handel, Worgan, Tallis, Madan, and other celebrated composers. Twenty of the selections have survived the ravages of time, and are in common use to this day. The nearest approach to a "ballad" we have found in the book is the setting of Handel's celebrated chorus, "See the conquering hero comes," to "Christ the Lord is risen to-day," which is in infinitely better taste than setting this beautiful Easter carol to the air of the Tyrolese Waltz, as some wretched compilers have done. The hundredth psalm is associated with Dr. Madan's pleasing anthem, familiarly known by the name Denmark. Attached to one tune we find a hymn fifteen verses long, the verses eight lines each; to another tune thirteen verses, with a chorus to each verse; to another, fifteen verses of six lines each. This would indicate that our fathers were as fond of singing as the Puritans, who always finished the psalm in hand, however many verses it might consist of.* In these days four verses are the extent of our patience or ability, and even these are abridged or omitted to make way for a tedious pulpit lucubration or trifling business matter of local interest. Yet in some of our commonest hymns, the sense has been so dovetailed by the composer that dissection is impossible. "Jesus, lover of my soul," "Jesus my all to heaven is gone," are familiar examples of hymns from which it is impossible to drop a single stanza. Why the last revisers of our hymn book found it necessary to tear in two a hymn of five verses, and to leave the mangled remains of such a connected history as "Come, O thou Traveler unknown," in doublets and triplets, seems incomprehensible. The abridgment or omission could safely have been left to the pulpit, the hymn retained in its entirety, and the compilers spared the imputation of want of taste or the reproach of sacrilege. It does not follow, because

* "Seldom more than four or five verses." Discipline.

selection is sometimes necessary, that the hymn book itself should be made up of shreds and patches.

The standard publications of the Methodist Episcopal Church will no more bear the imputation of "ballad music" than those of John Wesley a hundred years back. In 1808, when the connection consisted of less than a hundred and fifty thousand members, the General Conference gave hearty indorsement to the preparation of a standard compilation of tunes for Church use among the Methodists. "David's Companion, or the Methodist Standard," published by James Evans, under the auspices of the Wesleyan Sacred Music Society, was copyrighted in 1811. The second edition, issued in 1817, is before us, pages 164, tunes 187; some fifty of which are found in the *Harmonist* of 1837, eight in the *Devotional Harmonist* of 1850, and twenty in the *Church Singer* of 1863. The music is all solid, and mainly selected from standard composers. A correspondent tells us that Evans was an Englishman, who arrived in this country in 1806, a charming singer, who read music with facility, and who introduced a higher and better style of sacred music among us by musical associations, of which he was the pioneer.

To arrange and harmonize his selections Evans appears to have employed a musical professor by the name of Leach, who, with the ambition common to compilers, inserted in the book no less than forty-seven tunes of his own composition, mostly written on the higher parts of the staff in the screaming style of his day, all of which have perished except a single short meter, well known by the name "Watchman," still sung, though not in the vein of the taste of the present time. It is doubtful whether any of the ephemeral composers of this day, who insert commonplace tunes and tame harmonies in compilations under modest initials, or the taking phrase "composed expressly for this work," will live, like Leach, half a century in a single one of their vapid arrangements.

The chief publications of the Church for the last half century may be tabulated as follows:

1. David's Companion, 164 pages, by James Evans, 1811.
2. Methodist Harmonist, 245 pages, by Bangs & Mason, 1822.
3. Harmonist, 384 pages, by Mason & Lane, 1837.

4. Sacred Harmony, 396 pages, by Lane & Tippet, 1848.
5. Devotional Harmonist, 424 pages, by Lane & Scott, 1849.
6. Hymns and Tunes, Hoyt, 224 pages, by Carlton & Porter, 1853.
7. Lute of Zion, 351 pages, by Carlton & Porter and Huntington, 1853.
8. New Lute of Zion, 368 pages, by Carlton & Porter and Huntington, 1856.
9. Hymn and Tune Book, 368 pages, by Carlton & Porter, 1857.
10. Cottage Melodies, 320 pages, by Carlton & Porter, 1859.
11. Church Singer, 418 pages, by Carlton & Porter, 1863.
- 12 and 13. Sunday-School Harmonist and Singer, Carlton & Porter, 1863-4.

On what principle Gould, in his "History of Church Music in America," published in 1853, omitted the "Harmonist," "Sacred Harmony," "Devotional Harmonist," and "Lute of Zion" from his "List of Collections of Sacred Music in the United States since 1810," we cannot divine, as these works all contain "over three hundred pages each," the only limit by which he professed to be guided in his selection.

Moore's *Encyclopedia of Music*, 1854, under the head *Psalmody*, gives a large and exhaustive list of American publications, in which, of all the successive issues of the Book Room above named, only one finds a place, and that is the edition of the "Methodist Harmonist," bearing the imprint 1831. "David's Companion," which Leach's forty-seven original tunes might have rescued from the tomb of the Capulets, is ignored: "Watchman" might have acted the part of a life-preserver to the name and fame of poor Leach, as "China" and "Windham" have done for Swan and Reed. The entire "Harmonist" family, the sole musical progeny of the Methodist press for thirty years, are put aside as contemptible compilations, with not even a "Leach" to save them from oblivion.

Yet this entire series of publications abounds in substantial music. No books in the country are freer from "fugue tunes" or "ballad airs." Whatever Wesley may have thought of light airs he abominated fugues. Fugues were the passion of the last age. Hogarth ascribes the decline in the music of the Romish Church to their abandonment in this. However suited

to the organ and the sublime genius of Sebastian Bachs, they are doubtless ill-fitted for Church singing. Wesley was right in his appreciation of them. The day of their supremacy has been styled the "dark ages" of American Church music. The fugues of Billings and his successors were vicious compositions. Instead of being single melodies, sustained, in whatever clef they might chance to take refuge, by the other parts as an accompaniment, they were really three or four separate and independent melodies moving side by side, with very little reference to the laws of harmonic combination, "each part," says Billings, "straining for mastery and victory," "now the solemn bass, next the manly tenor, now the lofty counter, now the volatile treble, now here, now there, now here again : rush'on, ye sons of harmony !" How truthfully this description applies, those distracting medleys of separate airs, "Ocean," "Sherburne," "Exhortation," once so popular, evidence. There is no doubt that these lively fugues were a wonderful improvement upon the drawling psalmody which they displaced, and they are certainly more soul-stirring than the insipid harmonizations that, without "air" enough to entitle them to the breath of life, have been called "tunes" during the last generation. Most of these flat compositions deserve the fate of the anthem submitted for criticism by Dr. Green to Handel. "Did you say it wanted air?" said the composer. "Yes," replied Handel, "and so I threw it out of the window."

To some of these wild and rousing fugues the Methodists have given countenance by extensive use; but in this they only shared in the partiality of the whole country for this species of music, until changing times changed the fashion and brought in other modes, which in their turn will one day give way to newer if not higher styles.

During the last thirty years the Methodists have been extensive patrons of the new books and new modes with which the country has been flooded. A "singing school" has been an annual necessity with every society, and a "new book" as great a necessity as the school. Every important orchestra in the country has stacks of discarded books, each best in its turn, and each forced to give place to the latest novelty. The sprightly melodies of Hastings, and the not over-original compositions of that great musical editor and engineer, Mason, are

everywhere familiar with Methodist congregations. In one respect the adoption of outside musical publications has had an injurious tendency. The Methodist hymn book has forty particular meters, a large number of which are found in no other collection of hymns, and for which no compiler makes provision, unless he is arranging music expressly for the Methodists. A large number of his pages are of no use to any other denomination, and by as much as his book is improved for their special use it is injured for general circulation. Many of Wesley's finest hymns, in particular meters, are lost for two reasons: first, the use of outside publications; secondly, the tunes with which they are associated in our own books are utterly unworthy of the poetry. In the ordinary meters, long, common, and short, there is no lack of tunes. The felt want is in the domain of the particular meters. Where these meters are common with those of the German and English hymnists there is no lack; but where they become peculiarly Wesleyan there is a chasm which no one has yet successfully bridged. From Handel and Battishill down to the "W's" and "Y's" of the Hymn Tune Book no composer has yet struck the popular vein, and given undying music to some of the most beautiful strains of Charles Wesley's muse. Had his son Samuel, one of the "greatest of English musicians," instead of writing services for the Church of England and masses for the pope of Rome, caught the celestial fire of his father's lyrics and set them to music for the common people, his biographers might not perhaps have written of "great talents lost to the world,"* "a memorable example of an abortive vocation," "name and works extinguished with his life."†

It is extremely doubtful whether many of these Wesleyan songs will ever be worthily set to music. For want of better tunes the people have set popular airs to many of them; and though these airs may be objectionable on account of vulgar origin or secular associations, they are infinitely preferable to the flat compositions in remote meters, made to hire, that disfigure our note books. It seems to be fated that words and music shall never be properly associated in this world. Fulk Greville, the patron of Dr. Burney, once "wondered at the extraordinary phenomenon of a union of sense with sound."

* Hogarth.

† Schoelcher.

Mendelssohn's beautifully-wrought-out conception of "songs without words" seems almost a satire upon songs with words. Poetical inspiration and musical are essentially different, and when of equal force, seldom take the same channel or expend themselves upon the same theme. In dramatic music it is seldom that the names of a great poet and a great musician are combined. There are few Metastasios. If the music is grand, ten to one the libretto is nonsense; if the words are poetry, the music falters. Milton's *Comus* will live forever; the music with which it was furnished by Lawes and Arne has already perished forever. The nearest approach to the sublime in the union of sense and sound is found in Handel's oratorios, the themes of which are taken from the words of inspiration, and the music itself often seems inspired. Yet this musical Briareus, who, when composing that most wonderful of terrestrial harmonies, the Halleluiah Chorus, "saw all heaven before him and the great God himself," when called on to give to saved millions a little song that should sing in the heart through all time, in that yearning outgush of Charles Wesley's experience "O love divine, how sweet thou art!" failed utterly.

That incomparable hymn is yet tuneless, and perhaps, like Milton's *Comus*, will always remain so; but it is one of those heart-songs that the Christian masses *will sing*, though compelled to borrow for its musical expression a ditty from the nearest bagpiper.

Charles Wesley's "Wrestling Jacob" is yet tuneless. "Jesus, lover of my soul," has found its way into all the hymn books in the world, but has yet to find a suitable musical companion. The new year's hymn, "Come, let us anew our journey pursue," is yet balladized. So are scores of beautiful hymns that we need not now particularize. One of the facts in the life of the great English musician Battishill is that he "condescended (!) to set to music a collection of Charles Wesley's hymns." The hymns live, but where is the music that cost the great composer such a self-denying piece of condescension that his biographer must give it to the world as one of the events of his existence!

Methodism has had one of the greatest hymnists in the world; will it ever know a musical genius of equal capacity and equal spirituality? We fear not. Musicians, like poets,

aspire at once to the epic and dramatic, oblivious to the consideration that a successful lyric may immortalize. "The Burial of Sir John Moore" and the "Elegy in a Country Churchyard" will be repeated when Southey's ponderous epics are forgotten. A cabinet *chef d'œuvre* is preferable to West's square acres of battle and allegory. Christian lyrics are cherished by millions who know nothing of Dante or Milton. The simple chorals of the Church are sung by myriads who never heard of Pergolesi or Haydn or Rossini. Yet poets will not stoop to lyrics, musicians will not stoop to chorals, and psalmody is left to the mercy of dullness or mediocrity; yet neither dullness nor mediocrity is aware that it requires as much genius and talent to compose a choral of four lines as an anthem of twenty pages. A canon of six bars was the composition Haydn sent to the University of Oxford as a test of his musical science when a candidate for the degree of doctor in music. Yet the world is full to-day of mediocre tune-mongers, who think it the simplest thing in the world to "make a tune," who, having thrown together some of the musical phrases floating in the brain of the century as common property, or distorted the strains of some old composer, associate their limping minims and crotchets with the standard compositions of the old masters, and sell the whole as a collection of new music! Poor "Old Hundred" has stood sponsor for scores of worthless collections; and so necessary is the well-known face of this battered veteran to the sale of new publications, that these ephemeral issues might as well honestly once and forever be entitled "Old Hundred & Co." He who has bought twenty music books has bought Old Hundred, and Mear, and a few other old stand-bys, twenty times over, and when he has taken these pearls out of his purchase probably the balance would scarcely be worth the paper and the binding. If Methodism has given the age no musical composer, it is at least saved the reproach of flooding the country with stale productions that will mostly die by the time the ink has dried upon the page. Saving for our precious particular meters we have no need of a composer, and to these none but a Wesley in the domain of music, inspired of the Holy Ghost, will ever do justice. Tunes, like everything else, follow the fluctuations of fashion; but it is not necessary that the Church seek, like the makers of women's

hats, four styles a year. A true tune, like a true prophecy, or a true proverb, or a true poem, lasts forever. Time is the only test of excellence. Great composers are known, not by their works in bulk, but by some one work, composed in an hour of inspiration, that has fastened upon the popular heart forever. The whole annals of literature illustrate this fact. It is equally true in music. "The Soldiers' Chorus" has given "Faust" and Goudinot sudden celebrity. It is whistled at every street corner, trolled by every schoolboy, played by every country band, thrummed by every boarding-school miss upon the piano, ground out of every barrel organ. If the inspiration is genuine it will be like Rossini's famous "Di Tanti Palpiti," as fresh half a century hence as now; if not it will pall upon the public palate and die. If, out of reams of blotted music paper, the arduous composer gets a single page that lasts a century, or even for a single generation, he has reason to congratulate himself. A sprig of laurel may be his, if not the wreath of immortality.

The genius of past ages has made us the heirs of its best inspirations. How shall we make the best use of its treasures? Because the forms of the jewels are old fashioned, shall we prefer alloys to pure gold and plating to solid silver? Out of their voluminous writings here and there a choice strain of Tallis, Lawes, Purcell, Handel, Arne, Arnold, and Boyce, has taken possession of the Christian world. Shall we displace these precious inspirations for insipid melodies and trite harmonies, made yesterday to be forgotten to-morrow?

The power to write music belongs to few; the power to interpret it pertains to many. Singers are like composers in the desire to seek the upper regions of the art. A genuine singer, like a genuine orator, is given to the world once in a century. Catalanis, Malibrans, Linds, Kelloggs, Farinellis, Lablaches, and Brahams are rare. The want of real artists, and the expense of time and cultivation necessary to make an artist, even when nature has bestowed the requisite gifts, render music one of the costliest of luxuries. Voice and skill are marketable endowments, and wealth and fame are lavished upon the fortunate possessors. A good voice must accomplish two things, make its possessor's fortune and gratify the public ear. The Church is no place for show, the concert room is a

narrow field, and the stage is the only resource. The stage monopolizes all the best musical talent of civilized lands. It is vain for the Church to attempt to compete with the stage. Even at Rome the effort has proved a failure. Hired quartettes at the back of a congregation, concealed by curtains, come ridiculously short of the effects produced by the same singers behind the footlights in the presence of an orchestra and dramatic accompaniments, under the inspiration of applauding thousands, and pay to the tune of ten to twenty thousand dollars for a single season. Operatic singing should be confined to the opera. The Church is no place for its display either in vocal song or instrumental voluntaries. Its introduction by irreligious leaders has scandalized the good from the days of Confucius. "If a man," says the great Chinese philosopher, "be without the virtues proper to humanity, what has he to do with music?" "Church music," says old Tansur, "should have as little of the playhouse maggots and voluntaries in it as possible. It should always be free from all galliardizing notes, military tattoos, or frothy jigging airs, which only tickle the ears of the chimerical with light fancies. Such strains prophane the service of God, and bring the playhouse into the Church, whereby we are toodled out of our reason and religion, morality and devotion, by persons of corrupt morals, more fit for penance and correction than for the offices of religion and exultation."

It is not to be doubted that the abuse of Church music by organists, choristers, and choirs, has entitled them to all the maledictions heaped upon them from Prynne to Adam Clarke.* Whatever may be the usages of Romish Churches, or high Church chapels and cathedrals, the theory of Protestantism in general is that music is solely for the worship of God, and that the Church is no place for show, or performance, or exhibition of talent and skill.

If this be the theory of Protestantism in general, what is that of Methodism in particular? Is it not to-day what it was in the days of John Wesley, "let *all* sing, not one in ten only?" Is it not that we are to sing with the spirit as well as with the understanding? If choirs are employed,

* It was an observation of Gregory the Great, A.D. 600, that singers were more admired for their fine voices than for their precepts or their piety.

is it that they may monopolize the singing and show off their skill and execution, or is it that they may lead the devotions of the entire congregation? If these questions be answered in the negative our occupation is gone; we have lost the fire and unction of the fathers without acquiring the science of other denominations. There is no longer the difference between us and them that existed forty years ago. While we have adopted choirs, they, by the extensive use of hymn tune books, profusely sprinkled with "ballad airs" borrowed from our repertories, have resorted to congregational singing, and consequent spiritual elevation in this part of sacred worship. The musical mission of American Protestantism is a humble one. It has no masses, no cathedral services, no chanted liturgies, no set anthems or oratorios. It is simple psalmody, and even its right to this in metrical form is questioned. The musical mission of Methodism is humbler still. "The history of music in New England," says Hood, "for the first two centuries, is the history of psalmody alone." The history of Methodist singing is the history of hymnody alone. The psalms, by the non-adoption of the prayer book prepared by our founder, have dropped out of our services altogether. They are neither said nor sung in all the borders of cisatlantic Methodism. The apostle says, "psalms and hymns and spiritual songs." Our practice confines us to hymns and spiritual songs. We are hardly biblical, much less are we artistic. Poets and poetical musicians and critics will hardly allow our sacred lyrics a place in the lowest grades of poetry; musicians will hardly rank our choral rounds of thirty-two notes each in the lowest grade of musical composition. Professional singers would laugh at our orchestral displays, visit with sneers and contempt our efforts at congregational singing. Busby says "the vocal part of our parochial service is generally so ill performed that an organ decently played, loud enough to drown the voices, is a blessing." Charles Auchester is made to say, "my greatest trial was going to Church, because the singing was so wretchedly bad it made my ears ache. I complained to my mother, but she said we could not help it if ignorant persons were employed to praise God."

The singing of the masses is not for the ear but for the individual heart. Singing for the ear must be sought in the
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parlor, in the concert room, at the opera, if your conscience will allow you to go there, but not in the Church of God, particularly in a Church where the music forms so small a portion of the services. The conviction is growing upon the mind of the Church that every effort of the spiritual Christianity of the age should be bent toward making the masses of Christian worshipers do at least a part of the singing of every public service. One characteristic of Methodist singing it should not lose, namely, its extemporaneousness, spontaneousness, adaptation to the sense or narration of Christian experience, the application in social worship of a single stanza or a stirring chorus to a specific case. "Spiritual songs" may be as sedulously cultivated as ever; spiritual ditties should be discountenanced ever.

The latest phrase of the book-publishing mania is flooding the country with Sunday-school note books, in which every species of poetical trash is associated with lower than ballad music to initiate the rising generation into the mysteries of Christian song. The burden of a large number of these wretched ditties is the praise of the Sunday-school itself, in place of the praise of God. This is an undoubted evil, and needs immediate reformation. The style of our Church music will rise with the general rise of music and musical taste in the country. Our public schools are doing well, but not so well as they should do in this matter. The absurd custom is still followed of teaching music to classes in the mass instead of individualizing the lesson, and making each pupil sing independently as he reads or recites his languages or mathematics. When all understand the notes, as every one who has been through one of our public schools ought to do, and can read a plain piece of psalmody, hymn tune books will be of use. At present, it is perhaps safe to say that from one half to nine tenths of our choir singers, especially females, cannot read the commonest music at sight.* Holding up music books is sheer affectation. Put hymn tune books into their

* When Handel was about to bring out the "Messiah," wishing to try some of its pieces, he sought for some one who could sing at sight, and was recommended to one Janson, who managed so badly that the composer, purple with anger, and swearing in four or five languages at once, cried out, "You schountrel! tit you not tell me dat you could sing at soit?" "Yes, sir," replied the cathedral singer, "but not at first sight." Our choir singers, like poor Janson, sing at sight, but not at first sight!

hands, and it would at least save the ridiculous farce so often witnessed, of bobbing the head like a shuttlecock between the tune book and the hymn. It has always seemed singular to us that professional singers will come upon the stage and sing all the evening without a scrap of words or music before them, while the singers of a Church orchestra cannot recollect the twenty or thirty notes of a tune sung over four or five times a Sunday, and perhaps half the Sundays of the year. Of our own hymn tune book we have already incidentally noted the main deficiency, namely, in that department which it is at present impossible adequately to supply, the particular meters. If we were to indicate another deficiency it would be to point out the absence of some thirty or more of the most popular tunes of the age, mostly by Lowell Mason, and other composers of acknowledged merit. One third of our hymns are in particular meters, one third of the hymn tunes are in particular meter. Of these, twenty-five are by old authors, twenty-five more, or so, by new authors, and acceptable, some of the rest are passable, but mainly they are trash, which might and ought to be banished for something better.

We can think of no more fitting conclusion to this article than a brief exhibit of the efforts made by the associated choirs of New York City and vicinity for the promotion of sacred music in our branch of the Christian Church. Last year they addressed to the General Conference the following memorial, which, for its concise exhibit of the whole subject, is worthy of a prominent place in the history of the Church:

To the General Conference of the Methodist Episcopal Church, held in Philadelphia, May, 1864, this Memorial of Choristers and others is respectfully presented:

BRETHREN AND FATHERS,—The place which music has ever held in the Church, and the part it has performed in the success of Methodism, establishes its importance.

While some denominations of Christians, by artistic skill unattainable by the masses, have excited admiration, it has been the purpose of the Methodist Church that music should be the medium and instrument of fervent spiritual devotions, adapted to all.

In this, as in other matters of Church polity, our puritanic affinities have caused us to lean too strongly away from ceremonials, and thus we have not sufficiently cherished the science of music, or kept pace with the advanced state of society.

It is true we have not been without efforts, which have at least

fixed the love of music and sacred song in the affections of our people stronger perhaps, and more widely diffused than in any other body of Christians; yet it is apparent that we are, as a denomination, without a musical literature or satisfactory professorship.

We need music of an elevated and devotional character, wedded to our incomparable poetry, by which both shall be engraven upon the memory of our people, producing a oneness of taste and practice. Then shall we accomplish the prophetic desire: "Let the people praise thee, O God; let *all* the people praise thee!"

The efforts hitherto made have been diverse and sectional, and have not secured the regard and sympathy of our wide-spread membership. A more extensive movement is now contemplated. Already a society has been formed and is in successful operation, designing to associate the choirs of the Methodist Episcopal Church of New York and vicinity, and also extend its correspondence and sympathies throughout our connection.

This society of the "Associated Choirs" is about to call a Convention of choristers and others interested in the music of the Church, by which a concord of views may be had, and plans devised which may obtain the desired results.

Promotive of such purposes, the society respectfully asks that a committee may be appointed by the General Conference of the Methodist Episcopal Church to co-operate with said society and convention, by which the prestige of official sanction may be given to such measures and publications as may have its approval.

For such purpose the subscribers hereto append their names.

JOHN STEPHENSON, *President of the Associated Choirs.*

L. A. BENJAMIN, *Conductor.*

NEW YORK, May 2, 1864.

This memorial was presented by Rev. R. S. Foster, D. D., of New York city, and referred to a special committee. The committee, in bringing in their report, stated that they could not give a better expression of their views than those expressed in the memorial, and asked leave to adopt that paper as their report. It was unanimously adopted, and a committee of five were appointed, namely: Rev. Thomas Carlton, of New York; Rev. Luke Hitchcock, of Chicago; Rev. John Lanahan, of Baltimore; Rev. James Pike, of Sanbornton Bridge, N. H.; Rev. Isaac S. Bingham, of Auburn, N. Y.

With the practical wisdom common in deliberative bodies, the General Conference took care that the members of the committee should be so widely scattered that there is no prospect of their meeting before the next quadrennial session.

In October last the associated choirs called a convention in New York city, which sat for ten days, and issued, as the result

of its deliberations, the following resolutions, which have not only elicited full notice from our own press, but have attracted attention in high quarters in other denominations:

Resolved, 1. That singing is an important element of divine worship; it is, therefore, our duty to aim at its highest perfection.

2. That singing is the part of public worship in which the whole congregation can unite, and therefore the assignment of this service to a select few, practically to the exclusion of the congregation, is at variance with the spirit of divine worship, and subversive of its purposes.

3. That singing is a religious exercise commanding our entire faculties, and is the mode by which many of our noblest aspirations and holiest feelings find expression.

4. That in churches of non-liturgical observances singing is the only opportunity for a common declaration of faith and public general confession.

5. That this Convention express as its conviction that the authorized version of hymns in use among us should be sacredly guarded from displacement in our public worship by a loose sentimental literature.

6. That a selection of hymns for Sunday-school purposes be embodied in the Church Hymn-Book, and engrossed in the general index.

7. That singing is a part of divine worship, in which instrumental music, when employed, should be subordinate—an accompaniment, not a substitute.

8. That the human voice is the standard of perfection in music; and as accompaniment, not supersedure, of the vocal powers is the object of instrumental music in sacred worship, and as the modern organ, in its genera, combines in one instrument the excellences for such purpose, we therefore recommend the organ as the most suitable instrument.

9. That the importance of singing points to the necessity of regarding the wise counsel of our revered founder: "Let all the people be diligently instructed in singing;" we therefore recommend to pastors and Church officers that their several congregations be regularly assembled for practice in Church music, and our people are earnestly urged to attend thereto as a religious duty.

10. That in the attainment of science an educated professorship is a necessity; it is therefore recommended that we cherish those engaged in the profession of music, and that our Churches make more liberal appropriations for that part of Church service.

11. That while we fully recognize the importance of musical knowledge, and ability to sing "with the understanding," we are also persuaded that this is of secondary importance in the worship of God, and that the primary injunction to "sing with the spirit" should cause us to commit the direction of such service to those who have also been divinely instructed.

12. That the best form of book for congregational singing is that with hymns and tunes on the same page; and for compactness, the four parts written on two staves.

13. That, in such book, each meter should have a preponderance of tunes selected from those already in use, and most approved by our Churches.

14. That, for congregational music, tunes of extreme intervals or complicated harmony are not desirable.

These resolves tell their own story, and need no special comment from us. They go in heartily for congregational singing, and the subordination of choirs and organs to general vocal music. We indorse their doctrine. The tenth resolution calls for an educated professorship, and liberal appropriation for its support. When talent appears it is well to sustain it liberally, but money will never create it; and we have already shown that the Church fails to compete with the stage in attracting either composers or performers. It costs some of our metropolitan Churches thousands yearly for music, but they are not expended in teaching the people or inducing them to sing. It is doubtful if Methodism needs to go into any such outlay for the execution of its simple hymnody, or to carry out the injunction of the psalmist quoted in the memorial: "Let the PEOPLE praise thee, O God: let ALL the people praise thee!"

ART. IV.—DANA'S MANUAL OF GEOLOGY.

Manual of Geology: Treating of the Principles of the Science, with Special Reference to American Geological History. For the Use of Colleges, Academies, and Schools of Science. By JAMES D. DANA, M.A., LL.D., Silliman Professor of Geology and Natural History in Yale College; Author of a System of Mineralogy, of Reports of Wilkes's Exploring Expedition on Geology, on Zoophytes, and on Crustacea, etc. Illustrated by a Chart of the World, and over One Thousand Figures, mostly from American Sources. Philadelphia: Theodore Bliss & Co. London: Trübner & Co. 1863.

This is an excellent treatise on a most interesting and important branch of human study; and its publication will mark an era in the History of American Geological Science.

The author first became known by the publication of his work on Mineralogy, which appeared in 1837, only four years after his graduation at Yale, and very soon was adopted as a standard authority not in this country only, but in all countries where the science is cultivated. Three editions of it have appeared, and it is understood a fourth is in course of preparation. It is one of the most elaborate works on this branch of science that has ever appeared, and in every part gives evidence of the wonderful industry and extensive research of the author. It is such a work as could be prepared only by one having access to an almost perfect collection of modern scientific works and journals; and such a collection, probably, is not to be found in this country elsewhere than in the editorial office of that immense repository of American Science, familiarly known as *Silliman's Journal*, which has just completed its *eighty-eighth* volume, and with which the author has long been connected as associate editor.

His Reports, beautifully illustrated with his own pencil, upon Geology, Zoophytes, Crustacea, etc., in connection with Wilkes's Exploring Expedition, are also well known.

Occupying so high a place among the scientific writers of the country and of the age, when it was known that he had a work in preparation on the subject of Geology, something of more than ordinary excellence was of course expected. Nor have we been disappointed.

We have already said that the publication of this work will mark an era in the history of American geological science, but in some respects it will do more than this, and even mark an era in the history of the science itself.

Before the publication of the great work of Sir Charles Lyell, in 1830, usually called his *Principles of Geology*,* it was very generally believed, even by educated men, that this earth had been brought to its present condition, not by the gradual action of natural causes, but by the frequent and direct interference of the same Almighty Power that originally called it into being. The effects of the various geological agencies, which are constantly at work before our eyes, were of course acknowledged;

* The first volume of this work was published in 1830, and the second in 1832. See *Principles of Geology*, by Charles Lyell, Esq., F.R.S., Philadelphia, 1837, vol. i, Preface, p. 7.

but they were supposed to be entirely inadequate to produce the mighty changes that have taken place in many parts of the earth's crust.

Nor was this so absurd as it may now seem, if we fail to take into account the opinions that then prevailed on other points. It was then believed—and the Bible was erroneously supposed so to teach—that the earth had existed only some six or seven thousand years; and only this limited time being allowed for the production of the great changes revealed to us by the rocky strata of the globe, it follows, as a matter of course, either that Nature in time past must have been wonderfully “prodigal of violence,” or else there must have been direct interference of creative power.

At one time it was supposed that the seven days of creation, mentioned in the first chapter of Genesis, might be understood to indicate as many different periods of indefinite duration, at the end of each of which the Creator thus interfered by his power, at once putting an end to the then existing order of things, and introducing a new order.* And some even supposed that the grand geological formations, separated as many of them are—one from the next succeeding—by such abrupt transitions, might indicate the successive six days' work. This, of course, required that the number of formations should correspond to the number of days.

The singular abruptness, often seen in the transition from a great geological formation to the succeeding one, is well illustrated in the vicinity of London. We may be allowed to refer to it for the benefit of such as are not altogether familiar with the subject. The city of London stands in a basin which is everywhere covered to a depth of several hundred feet with a peculiar brown clay, known as the “London clay,” and directly beneath the clay stratum is the chalk formation. Now the chalk is the uppermost and last of the *secondary* or *mesozoic* rocks, and the clay which rests upon it is the lowest and first of the *tertiary* or *cenozoic* rocks; but the fossils of the two are entirely and utterly distinct from each other. It appears therefore that after the deposition of the chalk, and before the clay was thrown down, there must have been an entire change in everything in the region! All the old animals of the chalk

* Hitchcock, Bib. Rep., vol. v, p. 115, and vi, p. 287. Jamison, Amer. Jour. Sci., vol. xxvi, p. 26.

period disappeared, and other and different races were introduced before the deposition of the clay. And how different the clay itself from the chalk; and what a different combination of circumstances must have been required for its deposition! This abrupt transition from the chalk formation to the next succeeding, is recognized in numerous localities in the different quarters of the globe, and appears to have been absolutely universal. Other similar abrupt transitions between contiguous formations in lower and older strata are well known; but unfortunately for this hypothesis, the exact number of six cannot be made out.

At another time the notion prevailed very extensively that most or all the changes that have taken place in the crust of the globe, as indicated by its rocky strata, may have been produced by the flood of Noah, and its attendant circumstances.

It is scarcely necessary so say that these opinions have now at length been discarded almost universally, and geologists of all countries agree in the opinion that we are to look for the causes of all the changes the crust of this globe has undergone, only to the same geological agents as we know now to be constantly at work. Some of them, from the nature of the case, were probably more active in the early geological periods than they now are, but in other respects they are the same. Hutton indeed has the credit of having given expression to this opinion at a comparatively early period, but for a long time it gained few adherents. His work, entitled "*Theory of the Earth*," in which the opinion is expressed, was published in 1788;* but it was reserved for Lyell, more than forty years later, to search out and give to the world the convincing proofs of this doctrine. His great work, entitled "*Principles of Geology, being an Inquiry how far the Former Changes of the Earth's Surface are Referrable to Causes now in Operation*," which made its appearance in 1830, though at first violently opposed by some very good men, gradually won its way to the confidence of candid inquirers, and became the chief agent in forming the present universal belief on this subject.

This work of Lyell is a prodigy of its kind; and though

*Lyell's *Principles*, vol. i, pp. 69, 71, Phil. Ed.

treating of a science which is making constant, and almost daily progress, it can never become obsolete. With singular industry the author ransacked the whole range of ancient and modern literature for recorded instances to prove and illustrate the great geological changes that have occurred during the period covered by the history of our race; and also visited a greater number of important geological localities, thus probably extending his own personal observations over a larger portion of the earth's surface than any other professed geologist has ever done. The book is written in an easy, perspicuous style; and what is more, every page evinces the perfect sincerity and candor with which every fact is stated, and every opinion expressed.

But did Lyell himself fully appreciate the deep importance and extended bearing of his own teachings?

This doctrine, that the earth's surface or crust has come to its present condition by the slow operation of natural agents, even the same as we now see at work, makes the science of geology—at least in one of its principal departments—simply a history; and, as a matter of course, it requires to be treated as such. On this view there has been in all past time, from the earliest periods, a regular succession of events in the operation of the various geological agencies; the condition of things in the earth's crust at any time being not only the result of causes still in operation, but at the same time also growing out of the condition of things in the age next preceding. Thus the condition of things at the present age, in any place, must have grown out of that of the last age, and the condition of things in the last age must have grown out of that in the next preceding, and so on indefinitely. It is indeed true, if the crust of the earth has been brought to its present condition, not by the operation of natural causes, but by a succession of miracles, it still has a history, in a sense, but then this history must be limited to a mere description of the successive cataclysms; and these being, as supposed, mere arbitrary interferences of divine power, there would not necessarily be any connection between them. And so too, if the present condition of the earth be the result of the action of geological agents, but modified by occasional miraculous interferences, there can be no longer any

reasoning from effect to cause, since we never can be certain, in regard to any particular thing, whether it be the effect of the cause supposed, or whether it be not, on the other hand, the result solely of miraculous agency.

But after illustrating and proving, in so able a manner, the truth of Hutton's early but sagacious view, which as we have seen makes the science of geology a history, how does Lyell proceed to present this history before us? Why, "back end foremost," beginning by describing first the most recent events, and closing with the most ancient!* But this work of Lyell, though really a history written backwards, has for more than thirty years maintained the position it took very soon after its publication, as a standard authority, not indeed inferior to any other in any language!

At length, however, in this excellent work of Prof. Dana, we have the true idea realized: a history of the earth written in the order of the events. And if the publication of Lyell's work, a third of a century ago, marked an era in the progress of opinions on this branch of science, so will this also, but in a different way.† It may not indeed effect such a change of opinion on any important point connected with the science, but it invests American geology, at least, with such new interest, and throws around the study of it such new charms, that we may reasonably expect it to receive a new impulse.

But while geology is properly a history, we are not to understand that *historical geology* is the whole of the science. There are other departments besides the historical, of which we shall have occasion to speak subsequently.

* "It has been often said that geology is a history, the records of which are written in the rocks; and such is its highest department. But is this clearly appreciated? If so, why do we find text-books, even the one highest in authority in the English language, written back end foremost, like a history of England commencing with the reign of Victoria? In history the phases of every age are deeply rooted in the preceding, and intimately dependent on the whole past. There is a literal unfolding of events as time moves on; and this is eminently true of geology."—*Dana's Address at Providence. Proceedings of the American Association for the Advancement of Science; Ninth Meeting, held at Providence, R. I., August, 1855, p. 4.*

† One or two small works on geology have heretofore been published, which treat the subject in this order, but no one, it is believed, which is of standard authority.

We have already more than intimated our opinion of this work; we consider it not inferior to any other in the language, and, for American students especially, vastly superior to all others. The very beginning, the "Introduction," is surpassingly beautiful, and the reading of it cannot fail deeply to impress the mind, and prepare it for the eloquent pages that are to follow.

1. *Kingdoms of Nature.* Science, in her survey of the earth, has recognized three kingdoms of nature: the animal, the vegetable, and the inorganic; or, naming them from the forms characteristic of each, the Animal Kingdom, the Plant Kingdom, and the Crystal Kingdom. An individual in either kingdom has its systematic mode of formation and growth.—P. 1.

The particular mode of growth of the individual in each kingdom being then described, substantially as by other writers, the author proceeds:

2. But the earth, also, according to geology, has been brought to its present condition through a series of changes or progressive formations, and from a state as utterly featureless as a germ. Moreover, like a plant or animal, it has its special systems of interior and exterior structure, and of interior and exterior conditions, movements, and changes; and although Infinite Mind has guided all events toward the great end, a world of mind, the earth has, under this guidance and appointed law, passed through a regular course of history and growth. Having therefore, as a sphere, its comprehensive system of growth, it is a unit or individual, not indeed in either of the three kingdoms of nature which have been mentioned, but in a higher, a *world kingdom*. Every sphere in space must have had a related system of growth, and all are, in fact, individuals of this kingdom of worlds.

Geology treats of the earth in this grand relation. . . .

3. The earth, regarded as an individuality in a world-kingdom, has not only its comprehensive system of growth, in which strata have been added to strata, continents and seas defined, mountains reared, and valleys, rivers, and plains formed, all in orderly plan, but also a system of currents in its oceans and atmosphere, the earth's circulating system; its equally world-wide system in the distribution of heat, light, moisture, and magnetism; plants and animals; its system of secular variations (daily, annual, etc.) in its climate and all meteorological phenomena. In these characteristics the sphere before us is an individual, as much as a crystal or a tree; and, to arrive at any correct views on these subjects, the world must be regarded in this capacity. The distribution of man and nations, and of all productions that pertain to man's welfare, comes in under the same grand relation; for in helping to carry forward man's progress as a race, the sphere is working out its final purpose.—Pp. 1 and 2.

Geology then takes its proper place as a distinct branch of the science of nature or natural history. It is not a dull discussion of cataclysms and convulsions that have occurred in the earth in past times without law or order, with descriptions of disgusting monsters, "hobgoblins and chimeras dire," but a grand development of events which have taken place in regular order, those of any one period having had their origin and cause in those of the next preceding, and so on in long succession; all this, of course, under the control and continued superintendence of the same Divine Mind that in infinite wisdom originally called matter into being, and gave it its properties and laws.

But before entering upon the discussion of the earth's individual development, it will add much to the interest of the study if we understand the true "relation of the earth to the universe." This topic the author of this work briefly but beautifully places before us as follows:

Relation of the Earth to the Universe. While recognizing the earth as a sphere in a world-kingdom, it is also important to observe that the earth holds a very subordinate position in the system of the heavens. It is one of the smaller satellites of the sun; its size about $\frac{1}{100,000}$ that of the sun. And the planetary system to which it belongs, although three thousand millions of miles in radius, is but one among myriads, the nearest star [being] seven thousand times further off than Neptune. Thus it appears that the earth is a very little object in the universe. Hence we naturally conclude that the earth is but a dependent part of the solar system; that as a satellite of the sun, in conjunction with other planets, it could no more have existed before the sun, or our planetary system before the universe of which it is a part, than the hand before the body which it obediently attends.

Truly insignificant and unimportant this our earthly footstool is, considered comparatively in this light, but not so insignificant or unimportant when considered in another light. The author proceeds:

Although thus diminutive, the laws of the earth are the laws of the universe. One of the fundamental laws of matter is gravitation; and this we trace not only through our planetary system, but among the fixed stars, and thus know that one law pervades the universe.

The rays of light which come in from the remote limits of space are a visible declaration of unity. . . .

Meteoritic stones are specimens of celestial bodies occasionally sent to us from the heavens. They exemplify the same chemical

and crystallographic laws as the rocks of the earth, and have afforded no new element or principle of any kind.

The moon presents to the telescope a surface covered with the craters of volcanoes, having forms that are well illustrated by some of the earth's volcanoes, although of immense size. The principles exemplified on the earth are but repeated in her satellite.

Thus from gravitation, light, meteorites, and the earth's satellite, we learn that there is oneness of law through space. The elements may differ in different systems, but it is a difference such as exists among known elements, and could give us no new fundamental laws. New crystalline forms might be found in the depths of space, but the laws of crystallography would be the same that are displayed before us among the crystals of the earth. A text-book on Crystallography, Physics, or Celestial Mechanics, printed in one of our printing-offices, would serve for the universe. . . .

The earth, therefore, although but an atom in immensity, is immensity itself in its revelations of truth; and science, though gathered from one small sphere, is the deciphered law of all spheres.

It is well to have the mind deeply imbued with this thought before entering upon the study of the earth. It gives grandeur to science and dignity to man, and will help the geologist to apprehend the loftier characteristics of the last of the geological ages.—Pp. 3, 4.

These are long extracts, considering the few pages to which our article must be limited, but the reader who has not ready access to the work itself will not regret their insertion. They are taken from the author's "Introduction," and every one will agree that they furnish excellent ground of hope for a satisfactory treatment of the subject in the body of the work.

The author's division of his subject is peculiar and original. His work treats of the science under the five heads or "Parts," PHYSIOGRAPHIC GEOLOGY, LITHOLOGICAL GEOLOGY, HISTORICAL GEOLOGY, DYNAMICAL GEOLOGY, and COSMOGONY. Under the treatment of so able a hand this arrangement answers well, though at first view it seems defective, especially for a work to be put into the hands of students. A very natural arrangement for a text-book on geology is that adopted in the "Elements of Geology" by Gray and Adams, which, for quite a number of years, has been the chief text-book in this branch of science used in American seminaries of learning. The essential peculiarity of it is that a considerable space, at the very first, is devoted to the discussion of "Geological Agencies," that is, the agents by which the earth has been brought

to its present condition. This to the student is of great importance as a preparation for the task he has prescribed for himself. Few persons that have not had their attention called to the wonderful effects produced by those agencies, with special reference to this science, are aware of the great geological changes that are almost everywhere constantly in progress even before our eyes. They have indeed seen some change in the river's bank or channel, or in the filling up of a harbor or watercourse, or the slide that has come down the side of a mountain, and have read of similar occurrences elsewhere, and of the results of earthquakes and volcanic action; but still, without a systematic examination very few are capable of appreciating the mighty changes which have been produced by these agencies during the few thousand years denominated the historic period.

This preparation, in some form, for the study of the grand subject, seems to be essential for the student; and if before entering upon the study of this work he can find time to read only a few chapters of the first volume of "*Lyell's Principles*," he will find it a great advantage.

This point, on a smaller scale, is recognized by all writers on geology, by introducing somewhere in their works a chapter treating specially of the general classification of animals and plants. Our author occupies twenty pages (pp. 147-167) in this way. This in fact is absolutely necessary for a proper understanding of the subject.

The name *Physiographic Geology*, which the author has chosen for the first part of the work, is perhaps sufficiently expressive of the topics discussed in it. These are essentially the same as we find treated of in works on *Physical Geography*. They are necessarily included in any proper description of the earth, but we do not recollect to have seen them so formally introduced in any other work on geology. Many of the points presented are the same substantially as are found in other authors, but some are original and striking:

If a globe be cut through the center by a plane intersecting the meridian of 175° E. at the parallel of 40° N., one of the hemispheres, thus made, the northern, will contain nearly all the land of the globe, and the other be almost wholly water. . . .

The pole of the land-hemisphere in this map is the western half of the British Channel; and if this point on a common globe be

placed in the zenith, under the brass meridian, the horizon-circle will then mark the division between the two hemispheres.—Pp. 10, 11.

The author might have added, the pole of this land-hemisphere, being thus nearly midway between London and Paris, may be taken as the great center of civilization and of finance for the whole globe.

In this part of the work the grand features of the earth's surface, its continents and oceans, its mountain ranges and elevated plateaus, its rivers, lakes, and islands, its oceanic and atmospheric currents, are well but of course briefly described. The continents are only two in number, the eastern and western—the "*orient*" and the "*occident*"—Australia being considered as making a part of the "*orient*," as is evidently proper. The eastern continent, even including Australia as a part of it, does not extend as far south as the western, but has a much greater breadth in its northern part, and its southern bifid prolongations are separated by the Indian Ocean.

The highest mountains of the globe are in the torrid zone; and nearly within the same limits the waters in east and west lines almost divide both the orient and occident, there being required for the purpose only thirty-seven miles of canal at the Isthmus of Darien, and seventy miles at the Isthmus of Suez.

There are three great oceanic basins, the Atlantic, the Indian, and the Pacific. The first two have but few islands, but in the Pacific there are no less than six hundred and seventy-five. Many of these are in clusters in mid-ocean, and may be considered the tops of sub-oceanic mountains.

Climate too comes in for consideration, and many interesting and important facts are presented.

The laws of the winds are the basis of the distribution of sterility and fertility :

1. The warm tropical winds, or trades, are moist winds; and blowing against cooler land, or meeting cooler currents of air, they drop the moisture in rain or snow. Consequently, the side of the continent or of an island struck by them—that is, the eastern—is the moist side.

2. The cool extra-tropical winds from the westward and high latitudes are only moderately moist, (for the capacity for moisture depends on the temperature,) blowing against a coast, and bending toward the equator, they become warmer, and continue to take

up more moisture as they heat up; and hence they are drying winds. Consequently, the side of a continent struck by these westerly currents—that is, the *western*—is the *drier* side.

There is, therefore, double reason for the difference in moisture between the opposite sides of a continent.

Consequently, the annual amount of rain falling in tropical South America is 116 inches, while on the opposite side of the Atlantic it is 76 inches. In the temperate zone of the United States, east of the Mississippi, the average fall is about 44 inches; in Europe, only 32. . . .

It is well for America that her mountains stand in the far west, instead of on her eastern borders to intercept the atmospheric moisture and pour it immediately back into the ocean. The waters of the great Gulf of Mexico (which has almost the area of the United States east of the Mississippi) and those of the Mediterranean are a provision against drought for the continents adjoining. It is bad for Africa that her loftiest mountains are on her eastern border.—Pp. 46, 47.

One peculiarity of our American rivers he omits to mention. Nearly all our rivers are subject to greater variations in the quantity of water flowing in them at different seasons than European rivers are. This is greatly to the disadvantage of the interests of navigation on them. The rivers of Europe are indeed subject to the same irregularities, but in less degree. The reason is found in the fact that the mountains of Europe, where several of the larger rivers have their origin, are covered the whole year with ice and snow, which are rapidly melted by the heat of summer, and thus the flow of water in the different seasons is in a great degree equalized.

The Second Part of the work before us, devoted to Lithological Geology, contains a very full description of all the various kinds of rocks which form the crust of our globe, or all that part of it to which we have access; while the Fourth Part, or Dynamical Geology, treats of the causes of events in the earth's geological progress.

These two great branches of the general subject are certainly to some extent distinct from each other, and yet it is a question whether there is anything to be gained by treating of them separately. In another connection he says: "Geology is sometimes defined as the science of the structure of the earth. But the ideas of structure and *origin* of structure are inseparably connected and in all geological investigations they go together."—P. 4. This is indeed said of the structure of the earth itself, but it is

equally true of the structure of the strata that form the earth's crust, to which the teachings of the science are chiefly limited. The difficulty of separating a description of the rocks from any discussion of the forces or agents by which they have been formed, becomes very apparent when an attempt is made to describe certain kinds of rocks, as those called *metamorphic*. To convey a clear idea of the peculiar characteristics of these rocks, the very best method is to describe the mode in which it is believed they have been formed; first, as sedimentary deposits, with or without organic remains, but afterward altered or *metamorphosed* more or less by the action of heat, obliterating the organic remains, if any, and producing partial crystallization. The author himself falls into this method in his first sentence describing these rocks. (See page 74, and also page 704.)

But while saying this, as in our belief strictly true, we hasten to say that we, in reality, have no quarrel with the author's arrangement. Such a science as geology admits of various arrangements of its details, each having its own advantages and disadvantages. He has presented the subject very admirably for the use of such as are systematically seeking a thorough knowledge of it; but if occasionally the persevering student, in his efforts to master "Lithological Geology," finds it a little tedious, he may be excused if he is disposed to attribute it in part to the peculiar arrangement of the different parts of the work.

But the charm of this great work is found more especially in the Third Part, which treats of "Historical Geology." Here it is that the advantage of the author's method is made to appear so plainly.

We have heretofore seen, when we come to recognize the fact that the earth has been brought to its present condition by the regular operation of natural causes, we are then prepared to understand that there has been a regular progress and development in its affairs; and this progress or development, if we can mark its varied steps, is as much a matter of historical inquiry as are the progressive events in the affairs of the human race. But while there has been an unceasing flow, a continual progress, in the changes by which the present condition of the earth's crust has been produced, it is reasonable

to expect there will also be epochs in this progress, as in human history, which constitute natural subdivisions of the grand subject. This we find to be the case; but the author justly cautions us that we must not "expect to find strongly-drawn lines between the ages, nor the corresponding subdivisions of the rocks." It is comparatively easy, as a general thing, to determine the culminating or central point of a period, but it is not so easy to determine the exact beginning or end. Indeed, in the progress of the geological ages or periods, the characteristics of any one period are usually, upon examination, found to have had their origin in the middle of the period preceding. In the continual flow of events, the transition from one condition to another are so easy that the change is scarcely noticed; but when the eye is thrown back it is seen that the characteristics of the present period were really foreshadowed far back in the past.

The rocks formed in any region in successive geological periods, are often found to differ greatly in character; but it is by the progress of life that "geological time derives its division into ages."* The rocks change in character as we ascend in the series in any particular locality, and the order of superposition there, as a general rule, will determine their relative age; but how shall the relative age of strata be determined in places remote from each other, and between which no connection can be traced? It is only or chiefly by the fossils found in them, which are themselves the records of the progress of life at the time these strata were deposited. It is not to be supposed that exactly the same geological changes were taking place at the same time in countries distant from each other, but it has been fully determined that the progress of life, in its grand features, has been essentially the same everywhere. And the reason of this, in part at least, the progress of science has made known to us.

One of the chief circumstances affecting both vegetable and animal life, and especially the latter, is the condition of the atmosphere; and this in all its important features must be the same over the whole earth. At present, in every country, and everywhere over the ocean as well as on the land, so far as our observations have extended, the atmosphere is made up of

* Dana's Address at Providence, p. 5.

nitrogen about seventy-nine parts, oxygen twenty or twenty-one parts, and carbonic acid gas less than one part. The proportional quantity of the latter, however, varies considerably in different places, and at different times in the same place. Occasionally other substances are present, but only in very minute quantities.

But in the early geological periods the constitution of the atmosphere must have been essentially different from this, as a very considerable part of the carbon which we now find beneath the soil, in the form of mineral coal, was then in combination with a part of the free oxygen of the present atmosphere, as carbonic acid. This latter must then have formed a part of the atmosphere, which of course contained proportionally a much larger quantity of carbonic acid, and much less oxygen than the present atmosphere. Other gases also may then have been present, but we have no means now of determining this point. No animals or plants of the present day, especially the former, could have lived at that time, nor could the animals or plants of that period now flourish.

This change in the atmosphere was not made in a day or a year, but being the result of the operation of natural causes, was in progress through a long period of time. And as the change gradually progressed there would necessarily be corresponding changes in both the animals and plants of that period; and moreover as the progressive changes in the atmosphere would extend to all countries on the face of the globe, so would the corresponding changes in the progress of life, as far as affected by this cause. Therefore, though the races of animals inhabiting distant countries at any epoch may have been very different, still a sufficient resemblance would be preserved to identify them as belonging to the same period. The same remark will apply also to the plants of any period, though perhaps with less apparent force.

In every work on geology reference must frequently be made to particular localities in illustration of principles advanced, but our author's method of treating the subject requires more than this. There is no such thing as history in the abstract; a history must be the history of some country or people or individual. The work does indeed treat of the general subject of geology, but the great globe is made up of many parts, each of

which has had its own development, and in a grand measure its own separate history. As in civil history, the history of the world is made up of the histories of the multitudinous nations that have at different periods occupied various portions of its surface, so in geological history, the whole is also made up of its separate parts, which are more or less distinct.

The author in his Preface gives us his reasons for the American character of his work. They are two: "a desire to adapt it to the wants of American students, and a belief that, on account of a peculiar simplicity and unity, American geological history affords the best basis for a text-book of the science. North America stands alone in the ocean, a simple isolated specimen of a continent, (even South America lying to the eastward of its meridians,) and the laws of progress have been undisturbed by the conflicting movements of other lands." The work therefore is designed to be a history of the development of the North American continent in particular, but references are occasionally made to the contemporaneous geological history of other continents; so, also, localities in other countries are constantly referred to as illustrating important principles, or proving the operation of particular agencies.

Thus the work is made, to a considerable extent, a general discussion of geological history, while it, in a special manner, develops the geological history of our own continent.

In his survey of general geological history, the author recognizes seven periods or ages, each of which is characterized by some few prevailing forms of animal or vegetable life. These ages are not "strongly marked off in the rocks," because "it is not in the nature of history to be divided off by visible embankments;" but still the reality of their existence is easily seen, even when the beginning or ending of an age it may be quite impossible to determine. These ages are,

Firstly, The Azoic Age, so named because in the rocks of that period no traces of animal life are found, and only a few of the lowest orders of plants; they are considered the oldest rocks that meet our view.

Secondly, The Age of Mollusks, during which were deposited the oldest rocks that contain the remains of animals and plants. These rocks, with others of later periods, are called the Paleozoic (ancient life-bearing) rocks. In this age mollusks were

more abundant than any other form of life, but other forms were known. These rocks are also known as the Silurian rocks.

Thirdly, The Age of Fishes, in which fishes were especially abundant. The rocks of this period are also known as the Devonian rocks.

Fourthly, The Carboniferous Age or Coal Period, during which the immense deposits of mineral coal were formed.

Fifthly, The Age of Reptiles, so called because characterized by the existence of huge reptiles, as the ichthyosaurus, the iguanodon, etc., found in England and elsewhere.

Sixthly, The Age of Mammals.

Seventhly, The Age of Man.

This subdivision of geological history has reference solely to the animal kingdom, as will be seen at a glance; but the author remarks that a classification made in reference to the vegetable kingdom would not differ widely from it.

It would be interesting to give here some extracts from the author's "History," to show how very satisfactorily he depicts the probable phases of this continent at different periods as it gradually emerged from the universal ocean, and progressed from stage to stage through the long, long, slowly-creeping centuries; race after race of both animals and plants appearing and disappearing in long succession; until at length it put on its present verdure, and became peopled with its present inhabitants, but it is impossible to do so in our brief space. Only a single extract can be given to show the point of beginning:

The fact of the existence of the globe at one time in a state of universal fusion, is placed beyond a reasonable doubt. And whatever events occurred upon the globe from the era of the elevated temperature necessary to fusion, down to the time when the climate and waters had become fitted for animal life, are events in the Azoic age. The age, therefore, must stand as the first in geological history, whether science can point out unquestionably the rocks of that age or not.—P. 134.

But we must not allow ourselves to be led astray here; as is implied in this extract, we are not always to infer that rocks belong to this age or period because they are destitute of organic remains. The granitic and metamorphic rocks of New England contain no fossils, but it is considered as well settled that they are even more recent than the fossiliferous rocks of north-

ern New York. In close proximity to the granite, in some places in Massachusetts, rocks are found containing fossils similar to those in the rocks of northern New York; a fact which indicates that the intruded granite is the more recent of the two.

The development of this continent, according to the author of this work, began with the immense range of granitic or azoic rocks, which extends from a point north-west of Lake Superior in two branches, one to the north-west, parallel with the Pacific coast, and the other to the north-east, parallel with the river St. Lawrence, about midway between that river and Hudson's Bay. These are the true primary rocks of the continent, having so early emerged from beneath the waters that in all probability they were never covered with any sedimentary deposits. Rocks of the same character, but only of very limited extent, are found in some other places in the interior of the continent, as in Michigan, a small distance south of Lake Superior, and perhaps some points in the Rocky Mountain range. These peaks then of course constituted islands in the vast sea. But though only this small part of the continent had at this time emerged above the surface of the ocean, still the great outlines of the continent, as it afterward became developed, were probably well defined, and the whole, with the exceptions named, lay at no great depth beneath the surface of the wide extended ocean.

Thus, the azoic period closed when the surface and the atmosphere had attained a temperature which permitted the introduction of organic bodies, and some of the lower orders, both of plants and animals, made their appearance; and their remains constitute the fossils now found in the earliest paleozoic rocks, the rocks of the next succeeding period.

During the azoic period all the events that occurred were simply *physical*; but on the introduction of organic bodies, a new order of things was presented, which constituted "a new and great step of progress." And this progression thus inaugurated was to continue through many intermediate stages until it should terminate in the "creation of Man and Mind, as the last and loftiest of these culminations."

But we may not follow the author further as he continues his descriptions of the successive developments of this conti-

nent, in a manner, it is believed, that has never before been attempted.

To the eye of a finite being, could there have been one present to witness the passing panorama, there would have appeared many retrograde movements, but in reality all were steps in the grand development which was to have its termination in the present era, the "Era of Mind." For this, all that preceded was only preparatory.

In the latter part of the preceding era the animal kingdom, apart from man, culminated; for the system then reached the highest grade of development presented by the merely animal type, and brute passion had its fullest display. In the era [of Mind] now opening, the animal element is no longer dominant, but mind, in the possession of a being at the head of the kingdom of life; and the era bears the impress of its exalted characteristic even in the smaller size of its beasts of prey. At the same time, the ennobled animal structure rises to its highest perfection; for the vertebrate type which began during the paleozoic in the prone or horizontal fish, finally becomes erect in man, completing, as Agassiz has observed, the possible changes in the series to its last term."—P. 573.

But may not the objection be raised here that this is assuming quite too much for our own era, and for man, the being of Mind, and grand characteristic of the era? May it not be well to heed the sarcastic language of the poet?—

"While man exclaims, 'See all things for my use,'

'See man for mine!' replies the pampered goose."

The author gives us the very satisfactory answer as follows, namely:

In order to a correct apprehension of the distinctions and eminence of the era of mind, a few of the attributes of man are here enumerated.

Man was the first being that was not finished on reaching adult growth, but was provided with powers for indefinite expansion, a will for a life of work, and a boundless aspiration to lead to endless improvement. He was the first being capable of an intelligent survey of nature and comprehension of her laws; the first capable of augmenting his strength by bending nature to his service, rendering thereby a weak body stronger than all possible animal force; the first capable of deriving happiness from beauty, truth, and goodness, of apprehending eternal right, of looking from the finite to the infinite, and communing with God his Maker. Made in the image of God, surely he is immeasurably beyond the brute, although it shares with him the attribute of reason.

The supremacy of the animal in nature, which continued until now, here yields, therefore, to the supremacy of the spiritual. As

the body, through its development and adaptation, is made for the service and education of the soul that is slowly maturing in connection with it, so with the system of the world, as regards both its inorganic and organic departments, there was reference throughout its history, no less than in its final adjustment, to man, the last, the highest, the spiritual creation. And the earth subserves her chief purpose in nurturing this new creation for a still more exalted stage, that of spiritual existence.—Pp. 573, 574.

The question concerning the "Antiquity of Man," which has of late received so much attention, the author does not specially discuss, but merely remarks in passing that the age of man opens in the "Terrace" Epoch; the period when the present river terraces were formed; in which were made the very latest post-tertiary deposits not referrible to the action of present rivers and streams. (See pages 535 and 548.)

To those who are curious in the study of this question, it may be interesting to remark that the Niagara River, or rather the deep gorge it has excavated for itself, furnishes the best data to be found in this region for a kind of practical elucidation of the subject.

According to the author of this work, the introduction of man took place during the "Terrace Epoch," which is considered as a "transition period," connecting the latest post-tertiary with the historic times. Now this excavation of its own channel by the Niagara River began after or at the close of the drift period, and not very long before the beginning of this "Terrace Epoch;" consequently, if we can determine the time which has been required for the Niagara River to accomplish this work, we shall know, approximately, how long our race has existed on this globe! But to do this we need to know what has been the average annual rate at which the recession has progressed in times past; a period which has not yet been satisfactorily settled.

Mr. Bakewell, in 1830,* thought he found evidence that for the forty years preceding, the recession had averaged about three feet annually; but probably this is too much, and Lyell,† in 1841, thought it would not exceed one third of this, or one foot a year; and Hall‡ coincides with him. The author of the work before us (page 591) names an inch a year, or eight and

* *Literary Journal*, vol. xiv, p. 47.

† *Lyell's Travels*, vol. i, p. 27.

‡ *Rep. 4th Dist. N. Y.*, p. 348.

one third feet a century, as a more probable rate, and others still have made lower estimates. If we adopt any one of these estimates, it is easy to calculate the time that would be required to produce the six miles of excavation below the Falls.

Taking the rate at one foot a year, the six miles will have required thirty-one thousand years; if at the rate of one inch a year, which is eight and one third feet a century, three hundred and eighty thousand years.

That the recession has required a very long period is plain, but when we undertake to estimate it in years we find it difficult to settle upon any definite number.

In concluding this paper a few general observations suggest themselves.

1. No one can read the work before us without being impressed with the profoundness of the author's views of the great subject of which it treats. In this we may claim for it a decided superiority over any other work in the English language. He seizes upon the mighty subject with the grasp of a giant, and presents it systematically before us in all its great features and relations with singular clearness; and, at the same time, brings forward in long array the multitudinous details on which the immense superstructure depends.

In all the qualities which constitute the peculiarities of an excellent book, we hesitate not to say the volume has not often been surpassed.

2. With his profound knowledge of the whole subject, the author has found nothing to disturb, in the least, his long professed belief in the Christian religion, or his firm reliance upon the Bible as the Book of God. On minor points, where others have so often stumbled, he feels no difficulty. Take, for instance, the origin of species, which has always constituted a vexed question:

With regard to the *origin of species*, geology suggests no theory from natural forces. It is right for science to search out Nature's methods, and strive to employ her forces, organic or inorganic, in the effort, vain though it prove, to derive thence new living species. The study of fossils has given no aid in this direction. It has brought to light no facts sustaining a theory that derives species from others, either by a system of evolution, or by a system of variations of living individuals, and bears strongly against both hypotheses. There are no lineal series through cre-

ation corresponding to such methods of development. . . . With any such system of development of species from species, the system of life, after ages of progress, would have become a blended mass; the temple of nature fused over its surface and throughout its structure. The study of the past has opened to view no such result.—Pp. 602, 603.

That species after species, and race after race, both of plants and animals, have in some way been introduced upon this earth, and after flourishing their brief day, again entirely disappeared, leaving only such remains as are preserved in the rocks constituting the crust of our globe, is abundantly manifest; but the *method* of their introduction is a point man has not yet been able to determine. Science on this point having thus far entirely failed us, the author is willing to leave it, for the present at least, unexplained. It is not the only question pertaining to this study that we are obliged to leave thus.

But geology, while reaching so deeply into the origin of things, leaves wholly unexplained the creation of matter, life, and spirit, and that spiritual element which pervades the whole history like a prophecy, becoming more and more clearly pronounced with the progressing ages, and having its consummation and fulfillment in man. It gives no cause for the arrangement of the continents together in one hemisphere, and mainly in the same temperate zone, or their situation about the narrow Atlantic, with the barrier mountains in the remote west of America and in the remote east of Europe and Asia, thus gathering the civilized world into one vast arena; it does not account for the oceans having that exact relation in extent and depth to the land which, under all the changes, allowed of submergence and emergence through small oscillations of the coast, and have permitted the spreading out of sandstones and shales by the waves and currents, the building up of limestones through animal life, and the accumulation of coal beds through the growth of plants; and all in numberless alternations; nor for the various adaptations of the systems of plants and animals to the wants of the last species in that system. Through the whole history of the globe there was a shaping, provisioning, and exalting the earth, with reference to a being of mind, to be sustained, educated, exalted. This is the spiritual element in geological history, for which attraction, water, and fire have no explanation.—P. 740.

3. There is no discrepancy between the teachings of geology and the teachings of the Bible. This, at least, is the deliberate opinion of the author of this work. After a brief discussion of the "Cosmogony" of the first chapter of the book of Genesis, he says:

The record of the Bible is, therefore, profoundly philosophical in the scheme of creation which it presents. It is both true and divine. It is a declaration of authorship, both of creation and the Bible, on the first page of the sacred volume.

There can be no real conflict between the two books of the GREAT AUTHOR. Both are revelations made by him to man; the *earlier* telling of God-made harmonies coming up from the deep past, and rising to their height when man appeared; the *later* teaching man's relations to his Maker, and speaking of loftier harmonies in the eternal future.—P. 746.

Of this great science, geology, the author had previously said with equal beauty and truth:

Geology appears to bring us directly before the Creator, and, while opening to us the methods through which the forces of nature have accomplished his purposes; while proving that there has been a plan glorious in its scheme and perfect in system, progressing through unmeasured ages and looking ever toward Man and a spiritual end; it leads to no other solution of the great problem of creation, whether of kinds of matter or of species of life, than this, DEUS FECIT!

ART. V.—LESSON FROM THE BAR TO THE PULPIT.*

EVERY man who deems himself called by summons of the Most High to stand forth his herald to the sons of men, should know that it is a God of *perfections* who calls him to the work, "even the Lord of hosts, which is wonderful in counsel, and excellent in *working*." His all-seeing eye is ever on his vineyard, and on those who labor therein. Will he then, a God most perfect in his style of action, rest content at beholding ungainly airs and slouching attitudes, or mangled words and boorish genuflections at his sacred altars?

Let us turn our attention to that qualification of the public speaker, *eloquence*. Is it essential that it be cultivated as a means of aid in the work of the Christian ministry? Is time *lost* that the servant of God may devote to its acquirement?

In commencing an answer to these interrogatories, we may with much profit go back to very remote periods of the past. It is in our power to recur to a time when the point was raised before Deity himself. Possibly, after that, further pursuit were

* The title to the present article is selected by the Editor.

superfluous. This is the instance we quote: "And Moses said unto the Lord, O my Lord, I am not *eloquent*; but I am slow of speech, and of a slow tongue. And the Lord said, Is not Aaron the Levite thy brother? I know that he can speak well. And he shall be thy spokesman unto the people. And Moses and Aaron went and gathered together all the elders of the children of Israel, and *Aaron spake*," etc., etc. We but pause to remark, it was not that Moses was incapable of speaking, but that the Levite could speak *well*.

We purposely avoid dwelling on the labors of Him who, at the seaside, in the highways, on the mount, and in the temple at Jerusalem, "*spake as never man spake*," lest the attempt might induce the charge of presumption. But we do not feel debarred access to the excellences of that chosen vessel of God, who stood forth the able champion of the Cross, whose powers of declamation the haughty representatives of Cæsar trembled to witness; and who, in the midst of Mars' Hill, undaunted by embellishments of glorious Athens, overwhelmed her vaunted schools of stoics and philosophers. What sublime impress did not the public discourses of the great apostle stamp on the time wherein he lived! and what a tale was that the Athenian paterfamilias, in after years, may have related at his family board, who, in early manhood, had listened to a sermon preached by the great missionary to the Gentile world! And what source of regret to *us* that the son of Tarsus, like the orators of profane history, or the yet living prodigies of the present day, could not likewise have had *his* biographer!

Then might we have had some account of those peculiar powers which "almost" persuaded Roman aristocracy to embrace the then reviled and unfashionable faith of the humble Christian. But as it is, we can only form an estimate of those performances by the record sent down to us of the *effects* they produced. The tone, accent, gesture, experience, etc., etc., are lost. It may be well supposed, however, that the student of Gamaliel, who surrounded his *epistolary* productions with so much that is chaste and precise, was not insensible to the advantages resulting from due care in the cultivation of the *oratorical*.

Following these cited instances, it were possible to say much of those luminaries of the German, the French the English and

Scottish Churches, whose names and fame are known to all the reading world. Some of them, indeed, are of recent date; it being yet within recollection of the living how their eloquent appeals awakened the admiration and chained the minds of American audiences. Even the philosophic intellect of Franklin swayed to the tempest of Whitfield's exhortation.

Sermons are proclaimed from the desk in one or the other of two ways. They are read from manuscript or print, or delivered extemporaneously; those most effectually, in the latter way. To the credit and glory of the Methodist Episcopal Church, her ministers (with few exceptions) adhere to the extemporaneous form of delivery. It could be hoped these exceptions were fewer than they are. No one will pretend to question the fact, that a more systematic and properly plotted sermon can be drawn out at leisure on paper than can be produced impromptu in the desk. But after all, perfect and polished as it may be, it is but a work of *skill*; and when *read*, even in good style, may be productive of slight profit. These reading speakers, or speaking readers, may be reminded that they find no warrant for the custom in the labors of St. Paul.

Waiving consideration of the *matter* of a public discourse, let us proceed to the inspection of *manner* in presenting it. Those sadly err who think it matter of slight concern *how* they get through a sermon, provided it is orthodox, and of the approved length; supposing that when the time is filled up and the motions made, the appointed task is done. It is unfortunately true there are such; and the weaker their powers and fewer their graces, the longer, usually, their public displays. An infinite deal, we humbly submit, depends on the manner wherein the speaker presents *himself*, as well as his subject. How wide the contrast between a personal habit graceful and unconstrained, and one careless, clownish, or awkward!

It is, or should be, the same with a public speaker as with the public performer on an instrument. All will concede that the very poorest player in the world may play for his own edification from morning until night, but must become a *master* of the instrument before essaying to greet the *public* ear. Of the many thousands of the professed gentlemen of the bow, the judicious masses endure but the Ole Bulls and the Paul Juliens,

those remarkable instances of proficiency acquired by patience, perseverance, and years of toil.

Those of the ministerial calling who think they have only to do with the *ear* of the auditor, mistake the matter. A congregation of Christian worshipers are remarkably particular as to the bearing, appearance, and even habiliments of the public servant.

Were the members blind, or if public services were conducted in the dark, the case would be widely different. But as it is, we *will* look at the preacher; note his dress, his walk, his hair, his hands, his every motion; even his pocket-handkerchief. If all is *right*, we feel content, and listen to what he may have to say; if anything is *wrong*, we grow uneasy, if not petulant, and listen or not, as it may chance to happen. In truth, the adoption of an unexceptional bearing in the sacred desk is a matter deeply affecting the interests of community. Looking to the high character of this exalted service, and mindful of the sacred day set apart for its discharge, and the classes of persons, of both sexes, attendant before the altar, it should be the first aim of the clerical functionary to succeed. Every suitable appliance, art, means, and address, pertaining to his calling, should be regarded and practiced. The *attention* of a promiscuous mass is not always a thing so easily caught, but being caught should be, if possible, retained. Sound argument, or exhibition of superior acquirements, or elegance of composition, may all fail to arrest attention, when mere excellence of manner may. But let us proceed to the consideration of some particular points.

1. In our own youthful days, it was by many thought the *ne plus ultra* of the public servant of God to declaim at the utmost limit of violence whereof the body and voice are capable. And this tempest of delivery was indiscriminately used in the didactic, descriptive, argumentative; in the denunciatory, the pathetic, the persuasive, in fact, in everything, after full headway was attained. A man for an hour under this high-pressure system naturally became discolored in face, distorted in feature, distressed in body, and would be, the greater part of the time, painfully squeaking with a broken-down voice. Happily this style has measurably gone into disuse. But while this excess is reprobated, it by no means follows that loud speaking is at all times unsuited to the services of the pulpit. It is that *continuous* thundering, without merit of discrimina-

tion, which we deplore. When a grand idea comes across the speaker's mind, it is marvelously well to utter it with full force. But a man may discuss an abstract proposition, or elucidate a principle or a doctrine, or invite sinners to the foot of the cross, or persuade the impenitent to close in with the overtures of mercy, or utter words of consolation to the bereaved, without putting everybody in pain by the manner of his doing it.

2. There are ministers, and not a few in number, who permit the indulgence of a kind of hacking or unreal cough, incessantly occurring at the end of every half dozen words, as though (which is not the case) the throat was uncleared from the beginning to the close of the discourse. Such a melancholy case always burdens one with the irresistible desire, if such thing were possible, to give one effectual cough for him, and for once and evermore open an unobstructed channel for his words.

Of much the same nature that superserviceable appendage, in the form of a monosyllable, not to be found in Webster, or any other unquestioned authority, *ugh*! "Then came he out of the land of the Chaldeans-*ugh*; and from thence-*ugh*, when his father was dead-*ugh*, he removed him into this land-*ugh*, where he now-*ugh* dwells-*ugh*." And a strange circumstance attending this guttural is, that in reality it is but a miserable *affectation*, a thing of acquirement, carefully studied and copied from some admired model. You will never hear it in the halls of Congress, in a State legislative body, at the bar, or at political, scientific, or literary meetings.

3. Much speculation has there been touching the introduction into sermons of those personal adventures and individual narratives usually called *anecdotes*. Some ministers traffic very largely in these unwritten bits of history; others introduce them, *never*. We are scarce prepared to venture an opinion regarding the policy of their use. We have known their occasional introduction attended with great success and power; and, on the other hand, have known public discourses so loaded down with them, as to inspire us with a feeling of contempt for the speaker. Such items are perhaps more in place at *social* meetings of the church than at the more public services. And on all occasions, the growing sentiment of the judicious and enlightened mind counsels their being used *sparingly*; but at no time to recite those of a whimsical, ludicrous, or laughter-moving sort.

The sacred platform is indeed holy ground, and he who presumes to set foot upon it should not be unmindful of those wise teachings of the Discipline, "Let your whole deportment be serious, weighty, and solemn." And again, "Let your motto be, *holiness to the Lord*. Avoid all *lightness, jesting, and foolish talking*."

4. There is another evil, which all efforts of precaution, actuated by good taste, have failed to exclude from the social circle, the bar, the lecture-room, or the halls of legislation. It sometimes finds its way where of all places it should sternly be denied access, we mean into the sacred desk. It consists in the use of foolish saws and cant phrases, culled from the by-ways and sloughs of vulgar life, and which ill deserve the honor of transfer to better fields. Society has invented for them the well-fitting term of *slang*. It may be true the more vulgar and ribald of these miserable coinings of the brain do not often obtrude themselves within the house of God. But there *is* a class of them, something more decent of garb, but of the same lineage and low descent, which are smuggled into ports that should be closed to their reception. Let every minister observe a careful watch, and guard against depreciating the standard of pulpit dignity and decorum of speech. Is it well to use such terms as these? "Yes, it is," "that's so," "I'll tell you what," "toe the mark," "down with the brakes," "take a bee line to heaven," "a through ticket to glory." A judicious minister would not give utterance to the like phrases if preaching before crowned heads, or before a living John Wesley. Then why should they be current in any house dedicated to God, and filled with his children, heirs of everlasting life?

5. Let us next note a singular defect accompanying the public labors of some men, which, like most bad habits, is wholly without excuse. We can specify a minister who, during the whole time of delivering a sermon never once looked at his congregation. He ever appeared to be addressing somebody where there was nobody, in the ceiling or upper corners of the room. And although he spoke extemporaneously, his eye never descended from this elevated range. Then a lesser degree of this marked defect (by no means uncommon) is where the speaker has but a few places in the audience on which his eye rests. Doubtless every hearer has frequently had occasion to

feel the effects of this apparent partiality of the minister, and has looked in vain for his turn to come; but the eye adhering to the favored spots, has left him with the consciousness of having been overlooked. At the bar, we should deem it bad policy to pass by any one of the twelve jurors empaneled in the cause; and it would seem to be equally essential that each person in the congregation, so far as practicable, should receive a due share of attention.

6. There is a diversity of opinions respecting the *rate* at which words should be uttered. The most illiterate of community, and especially the very young, regard extreme *rapidity* as the quintessence of perfection. An investigation of the subject will satisfy us that there are many eloquent men who speak with wondrous rapidity; others, equally eloquent, who articulate with deliberation. The most effective orator whom we have known at the bar was the very slowest we ever heard anywhere. The probability is, there is no reliable standard on the subject. Probably our efforts should be exercised in attempting to avoid either extreme.

We may consider under this head, as we pass, what is understood to be expressed by the word *monotony*. Every person knows what it is, as almost everybody has suffered from it. He is truly a fortunate man whose manner embraces variety. In everything we seem to favor change. The levellest of roads begets after a time an earnest longing for a few ups and downs. Continuous harmony in rhyme is finally relieved by a jar in its concord; essentially relieved by change of meter, equally so by descent to plain prose. And the same principle pertains to the style of delivering a discourse. It matters not how excellent it is, how sound in sentiment or beautiful in diction, if it comes forth all in the same tone, same rate of rapidity, same pitch of voice, though each be commendable in itself, the hearer grows weary; it is *monotonous*.

7. A matter of signal importance with the public speaker is that of gesture. We remember, when at school, that certain defined positions of the head, the body, the hands and feet were prescribed for our observance. Some of the books that supplied prescriptions and hints for the fabrication of orators were embellished with plates representing the human figure in all

the phases of the art. But like the writing copy-book, we may doubt if these models of the school were much followed in practical life. We are disposed to think not, since every man has a system of gestures as peculiar to himself as the hand he writes, and both more or less vary with each succeeding year of his life. As to any rule or standard on the subject, it would seem impossible to announce one. It may be added however, regarding such as *read* sermons, that the hands had better be kept at rest while the eye is on the paper. Reading is reading. The hands are helps to declamation only. It may be said, generally, that whatever form of gesticulation a speaker may adopt, it should be as far as possible comely and graceful. And again, gesture should not be *pressed* into service, nor used, as it were, on *purpose*. That kind is ever preferable which we use unconsciously. In fear, in anger, in joy, in persuasion; in every sway of emotion, indeed, nature dictates the *physical* deportment, as well as the fitting *words*. If we guard against genuflections of an extravagant or *outré* kind, the dictate of the moment may serve us sufficiently well.

8. What power and what grace has the Dispenser of every good and perfect gift bestowed on the human voice! How susceptible is it of improvement, and what matchless modulations of cadence lie within its compass! No instrument of man's formation can reach the climax of its harmonious powers. It is wonderful to contemplate the height of excellence to which patient cultivation will carry the voice naturally defective either in tone or power. This is said to have been fully proved in the case of the renowned Athenian. It has since been verified in the instances of some of our most illustrious public singers. They seem to have the ordinary voice for conversation, but *another*, one wrought out by long and labored practice, and of surpassing genius, for song. Then if it be true the natural endowments of voice may be improved by cultivation, it is incumbent on the public man to see that he does it. He will be greatly the gainer in his field of labor whose mission it is to mould the sentiments, fix the opinions, and lead the hearts of his people on from grace to grace. We read some years ago, and with great interest, that inimitable biography of Edmund Kean the English tragedian, from the pen of Barry Cornwall. So great was the result of most assiduous practice,

that this man of diminutive stature, and with voice by nature husky and unmusical, could whelm his audience in tears by the mere rendering of those three words in the tragedy of Hamlet, "Alas, poor Yorick!" It may seem strange that so much could be made on so small a capital as this. But Kean, it is known, with all the essence of paternal love, stood over the cradle of his infant boy, and by a thousand repetitions of the words, got the key-note of their delivery. This he carried with him to the stage, and hard was the heart that did not yield to the magic of the pathetic apostrophe.

And to the like acme of perfection, by long trial and persistent practice, did Rachel, that Jewish child of celebrity, bring her natural endowments. It is possible to find analogies of the working of this principle in every pursuit of human ambition: in the musician, singer, sculptor, painter, penman, lapidary, engraver; in sooth, in every branch. They go on from awkward beginnings, laboring, practicing, training, until the art of the master's touch is perceptible in all they attempt.

9. Let me refer to another matter, which is not without claim to our attentive regard. A line in the English Reader, long time fixed in memory, is ever performing the office of an invaluable admonition. Thus it read: "It is always an indication of good sense to be diffident of it." We may presume that Duncan, "who bore his faculties so meek," was possessed of this good sense. And so is every man who permits his merit to make itself apparent. How painful to the beholder is swagger in any form; in gait, word, bearing, manner! We cannot but delight in seeing the arrogant fall; we shed tears of anguish at beholding the unpretending fail. Truly, it is better to be *invited* higher up, than to be hurled from the upper seat to which vain presumption has led us.

This insidious foe to that demeanor gracious in the public eye is apparent in a multitude of forms. The child detects it at a glance, and has given it the characteristic phrase of being "stuck up." Who does not remember the alliterative couplet so aptly applied to the proud cardinal of England:

"Begot by butchers, but by bishops bred,
How high his honor holds his haughty head!"

10. Then there is the matter of *reading*. Hymns must be read, and so also the word of God. And of all those who undertake this duty, how few of them really read well! Can it be denied that reading is mainly an art, and can be improved to almost any degree? These teachers of elocution, commonly regarded as cumberers of the ground, are not without purpose after all. The schoolmaster cannot be dispensed with, and yet is he not a lower order of the same family? The Church of England has not been indifferent to the import of this qualification, and it is to be hoped our own will profit by their example.

11. But while these different subjects relating to the public duties of the ministry are being considered, it may not be inopportune to notice the strangely misconstrued, cramped-up pens and boxes, in which, too often, they (the clergy) are shut up to perform. Unless the matter of *constructing pulpits* be left wholly to the whim of the carpenter, (who generally knows little of what is essential,) it is difficult to account for the wretched taste that prevails, and especially in the country. It would seem that the sacred desk, erected solely for *speaking* purposes, is denied all the accustomed appliances of the art elsewhere prevailing. The legislator, lecturer, lawyer, actor, "stump-speaker," has each an open sea for action, and may swing his arm without upsetting a lamp or breaking his knuckles on a board. So it has been, with the exception of the minister, from the days of the Roman Forum down. We were never more impressed with the signal beauty of a public appearance than when, some years ago, we saw the celebrated Dr. Lardner, of Edinburgh, stand forth, disencumbered of chairs, stands, or tables, on the wide stage of the Chestnut-Street Theater, to deliver a lecture on astronomy. A man of good personal appearance; easy and dignified in air; evincing no constraint and manifesting nothing of arrogant pretension, it was the most pleasing and imposing exhibition of the perfection of manner we had ever beheld. It is difficult to say what he would have been capable of doing, shut in behind the barricade of some of our pulpit structures. A lawyer accustomed to stand out on the open floor of the bar, is inclined to deplore the custom of the Church, which dooms her public servants to confined restraint behind an elevated breastwork, often so high as

to require the aid of a moveable little trap to stand upon, and hampered and trammelled with a variety of stools, cushions, chairs, lamps, gas-pipes, etc. We approve the enterprise of Henry Ward Beecher, who has cast aside all this cumbrous machinery, and substituted simply a small stand.*

We will close with an extract from a lecture on "*Style*," which the present writer had the honor to prepare and deliver in 1857:

"Being from home on a Sabbath, some years ago, I found my way into a strange church in the city. Looking down from the gallery at the crowds passing up the aisles, a man with a quiet, noiseless step, and unpretending mien, caught my eye. His hair was justly and carefully arranged, and his clothing, exceedingly neat and well fitting, exhibited no particle of dust or down from top to toe. I watched him as he passed with the throng, but instead of turning into a pew he ascended the pulpit. He ascended the steps as a gentleman should; he didn't jump up, nor blunder up, nor fall up; he simply ascended. Putting his hat quietly down, he drew off his overcoat, folded it, and placed it at the end of the sofa. He then sat down. These, it must be admitted, are very ordinary occurrences, affording, it may be apprehended, little scope for effect. But the fact was, they were accomplished with a degree of quiet ease and absolute grace of manner that arrested my attention, and at once prepossessed me in the stranger's favor. Though he had not as yet uttered a syllable, he had already

*That pulpits are often so constructed as to impede abundant action in the speaker is very true; but that fact does not, we think, (and may, perhaps say without widely disagreeing with our respected contributor,) justify the present fashionable demand for the *abolition of the pulpit*, or its substitution by a mere stand. We do not see what is gained by the removal of all screening of the speaker's person, or the exposure of legs and boots to the view of an audience. A good pulpit proper reveals all that is necessary for the chaste action of a true orator in contrast with a theatrical declaimer, at the same time that it allows some degree of reserve and retirement, of which we think every minister feels the occasional need. Daniel Webster is reported, truly or falsely, as saying that a lawyer could do nothing boxed up in an ordinary pulpit; but Chalmers, Sumner, and Fisk contrived to do *something* even in that time-honored inclosure. We have no admiration for the semi-theatrical stage, surmounted by something like a merchant's counter, and backed by a parlor sofa, across which our modern performer races, in all "the frenzy of the Sybil without the inspiration."—Ed.

won my regard, and awakened in me a strong desire to hear him.

"Rising at length, he came forward, and read the opening hymn. There was certainly a most peculiar utterance, in the manner of reading, and a deliberation wonderful exceedingly; but the sense of the words came fully to the surface. While the hymn was being sung, the question was running through our mind whether, after this singular display of style, we should or should not like the preacher.

"The prayer which followed, though in the same unusual manner, was a fair type of what the address to Deity should ever be. It was direct, simple, earnest, and comprehensive. But knowing myself to be in a *Methodist* church, it was far less vehement and boisterous than was expected; in fact, there was nothing of such characteristic in it.

"The chapter read, though an old acquaintance, seemed either to be altered in text or changed in sense. There was certainly more meaning in it than we were ever before aware of. Many ideas and sentiments suddenly came to view that before had escaped notice. *The chapter was well read.*

"And then the style of the sermon. In the first place there was no hurry or flurry in clearing, as it were, the decks for action. There was no humming or hawing; no running of fingers through the hair; no twisting the body from side to side, as if seeking for the true center of gravity; no tumbling about of books; no awkward display of any kind.

"The heads of the discourse, drawn out on a small slip of paper, purely clean and undefaced, he laid upon the Bible. The text was announced, and the divisions made of it set forth in a manner so plain, and with an articulation so distinct and deliberate, that no one present could fail to understand. These were taken up severally in order, discussed or explained, and passed. 'Really,' we thought, 'how *easy* a matter it is to preach!' And it may not be improbable that many others in that densely crowded hall, who witnessed the apparent ease with which the master sermonizer moved from point to point, fastening the attention and moving the fountain depths of every heart, were impressed with the like thought. Yet neither they nor I, in the deep emotion of the hour, took heed of the labor bestowed in marshaling this grand array of Bible truths and

logical deduction, or thought of that toil of practice whence came a method, a manner, a pulpit style so chaste, so inimitable, and in the occasional thunder peals the orator's lips put forth, so overwhelming, so majestic. *This was John P. Durbin.*"

ART. VI.—THE DOCTRINE CONCERNING GOD.

It will be universally conceded, we suppose, that God defines himself perfectly in his works and in his word. Where shall we take our stand to contemplate him? From what points in his works and word shall we essay to lift our eyes to look on him? Our present material position, wherever it be, is as available as any in this world for the study. No advantage would be gained by sounding the depths of space, in the center or vast circumferences of the universe, or in microscopic powers, or in sublimated material, electricity or odic force. All and each are alike distant from Spirit, and all and each are alike in and distinct from God. The geologist, with his hand lovingly upon a stone, may dream like Jacob* in his sleep, (fit emblem of the men of science,) and behold in the strata of earth "a ladder set up on the earth, and the top of it reaching to heaven, and the LORD standing above it." But it is as a dream; something projected from the mind itself, "created in the image and likeness of God," from which all nature appears clothed from a divine and spiritual being. Dreams may be the soap-bubbles of the soul, which the childish may play with, and the practical man despise, but in which the Newtons of divine science may analyze the light of heaven, study the laws of truth's refraction, and contemplate its rainbow beauties. Nature is a perfect mirror in which the divine is *reflected* just in proportion as the divine is in us. If a man is without God in himself, he cannot see God in nature; fill man with God and he sees God in all things. For when God *appears* before us in nature it is really the reflection of his image formed in our reason and understanding.

Nor is God's book of Sacred Scripture essentially different from his book of nature. It is true that the Scripture is a

* Gen. xxviii, 12, 13.

higher plane, a more verbal utterance, yet the mere intellect will search in vain for God here also.

It is in accordance with true philosophy, not mere theological dogma or conceit of superior intelligence, that the apostle declares that the "natural man cannot know the things of the spirit of God." They are only known by the spiritual [inner?] man who "judgeth all things," because he has "the mind of Christ."*

God reveals himself universally. But like all things which exist, there is a particular *method* attached to our apprehension of him. The eye beholds objects in light, the ear tries sounds, and the intellect arranges, numbers, and orders, according to the senses, and the soul *feels* what is right and wrong, and has its *sights* of spiritual truth, and *tastes* of goodness and consciousness of God. From the measure we have of God in us by *doing his will* in faith, we must judge of God above us.

Every man is casting his image or shadow on all things around him; but only the sensitive surface, properly treated by the artist, retains that image, which may be transferred indefinitely, so that the original would be universally recognized. So God's image, which is his very substance of goodness and truth, falls on all things, and is in degree in all beings; but only in souls prepared by truth and love is this image eminent in such degree as to enable us to know the Original. When man was unfallen, his interior faculties were all opened, and God flowed into him in life and power. He saw God directly; but when sin entered, his faculties were closed, and he had no elements left alive in himself by which to apprehend God. Then in redemption God gathered all his rays of glory and goodness into his Son. The Word, which was God in substance, was made flesh.† God stood before man's exterior perceptions in the humble person of a man, and spake unto the world, and glorified himself.‡ In contemplating obediently this history of his Word, our understandings are again opened,§ sin is removed, and God shines again upon our quickened spirits, his image is formed in us, and we know him. We become the sons of God by adoption; we are gods to whom the word of God comes;|| Christ is in us and we know Him that is true.¶ We can then

* 1 Cor. ii, 13-16.

† John i, 14; Rom. ix, 5.

‡ Heb. i, 1-3.

§ Luke xxiv, 44-47.

|| John x, 30-37.

¶ 2 Cor. xiii, 5; and 1 John v, 20.

truly reason of God, for we have all the divine elements in degree in ourselves, and can understand the doctrine which affirms these elements in their infinite and absolute relations in God himself.

We have often inquired in ourself if the doctrine of the witness of the Spirit, such a distinguished feature of Methodism, were made sufficiently prominent as a basis of theology among us? Has not the time come to construct theology from the divine word entirely, in the light of the Christian consciousness?*

These two principles, the letter without us, and the Spirit of God within us, are the two immutable pillars of theology. We learn what the word is by the life it operates in our hearts, and we know whether we have obtained the true life by its correspondence with the letter of the word.† On one pillar alone, the letter of the word, theology is converted into a graven image; a statue that cannot move; an iron groove of the soul; a mere dogmatic naturalism; a creed more or less irrational that must defend itself by fagots and falsehood. On the other pillar alone, the religious consciousness, theology gyrates from the conceited self-consciousness deified, to the cold negations of Herbert Spencer.‡ Unite the two, and theology arises a living form of beauty, clad in the robes of humility, with the light and love of truth in the countenance, stooping to guide the wayfarer in the wilderness, giving water to the thirsty, bread to the hungry, and clothing to the naked, and boldly breaking the

* We need not define this to any *true* Christian, for he knows the term expresses the sum of the experience of the life of God in the soul. But such writers as Henry Thomas Buckle confuse the whole subject. He tries to conceive of consciousness as a separate faculty, and does not find it. (See his Introduction to History of Civilization, vol. i, pp. 11-20.) Others do not make anything or but little of *consciousness*, or the life of *all* the faculties, in religion. Their religion is cold, or a simple intellection. But with Methodists and Freedomists the consciousness is the ultimate appeal. (See Whedon on the Will, pp. 81, 82, 367, 358.) Why not put the "inward experience, considered as embracing the whole of the objective Revelation," as the ultimate and perfect method of demonstration in Christianity? (See Wesley's Sermons, vol. i, Sermons 8, 9, 10; and his Letter to Dr. Middleton, Works, vol. v, p. 757; Bibliotheca Sacra for August, 1846, Article on the Trinity, by Dr. A. D. C. Twisten.)

† "Now the testimony of our own spirit . . . is a *consciousness* of our having . . . the tempers mentioned in the word of God as belonging to his adopted children; . . . a *consciousness* that we are inwardly conformed by the Spirit of God to the image of his Son, and that we walk before him in justice, mercy, and truth."—Wesley's Sermons, vol. i, p. 87.

‡ See his Principles of Philosophy.

bars of death, demolishing the prison-house of the soul, and leading triumphantly up the starry pathway of light, through the opening gates of glory on to immortality.

But this position, so uniformly set forth in Scripture,* and maintained now among Christians more or less distinctly, reaches to conclusions not usually announced in theology. Our knowledge of God, growing in such good part from the life of God in us, will necessarily be progressive. And there is no theme on which we should be less dogmatic and more open to new views than that of the doctrine concerning God. It is the command of an apostle to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.†

The next important position to secure in the study of God is the proper stand-point in the Holy Scriptures. We may correct the human defects and divergences of thought by properly arranging before us their historic and doctrinal statements. Most theologians commence their study of God with Genesis, and leave it at the "burning bush," and Sinai "wrapped in clouds of fire." They stun with gorgeous images of terror. The Gospel is in their hands the seeming interposition of *another* God to soften these terrors and open heaven to sinners. This method I think defective and misleading. The mind imposes upon itself the naturalistic ideas of God contained in the law, which prevent the apprehension of him in Jesus Christ. The doctrine of the Trinity, so important in revelation, spreads out unconsciously into the heresy of three Gods, or negations and confusions arise which leave men in the same unbelief that characterizes the Jews, who "have Moses and the prophets," and

* The Lord considers the powers of the human mind entirely reliable: "Ye are my witnesses, saith the LORD, and my servant whom I have chosen; that ye may know and believe me, and understand that I *am* he . . . therefore ye are my witnesses, saith the LORD, that I *am* God." Isa. xlii, 10-12. The word and the living presence of God are united. "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John xiv, 22, 23. The knowledge of God is progressive: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth," etc. (See John xvi, 12-16.) St. John considered the "anointing" superseded the necessity of his epistle, while it confirmed it. (1 John ii, 27.) "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you," etc.

† 2 Pet. iii, 18. See also Eph. iii, 14-21; Col. ii, 2, 3.

who reject the Saviour to this day. Neither should we take our stand in the Gospel narratives or on the day of Pentecost, when the Holy Spirit was poured out, important as these points are historically and doctrinally. But we should take our stand at the close of revelation; on the apex of the pyramid of truth, and fix our eyes upon the vision of the spirit-world.

The first question is, *Who is God?*

And we must look up when the door is opened in heaven, and behold who is in the throne. Alas, our sight is so dim! but light is descending on our reason, and we can take a *back-sight* on revelation and correct by doctrine also the personal equation,* so as to remove the bias of the natural mind, the errors of education, the false doctrines of an hereditary faith, and the misleading tendency of natural words used of divine and spiritual things.

The finishing touch of Revelation, its completing principle and point of highest glory, is in the words, "THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL. AMEN."

Jesus Christ is the Lord! Is he the Lord in such a sense that there is no God "besides him?" In his divine-human person is there the fullness of the Holy Trinity? Is the Father in him? and is the Holy Spirit or Comforter his Spirit? Let us answer these inquiries by the history and doctrine contained in the Sacred Scriptures themselves. Here is the first most significant statement: "I Jesus have sent mine angel to testify unto you these things in the churches." Rev. xxii, 16. "The Lord God of the holy prophets sent his angel to show unto his servants things which must shortly be done." Rev. v, 6.

Placing these passages together we see that Jesus and the

* The term "personal equation" is used in astronomy to denote the equation of the difference which arises in different individuals in noting instrumentally the time of an observation. It amounts to less than one half a second, yet it is made an element in nice calculations. So the surveyor takes a *back-sight* to assure himself of the correctness of his course. With how much more caution should we study our methods when we look to the "High and Lofty One who inhabiteth eternity!" And with what care should we lay our course to the holy city! The particular feature of progress in science may be summed up in one sentence as a philosophy of method in material things, and what wonders it works! And Revelation may be summed up as a philosophy of method in spiritual realities. So it should be applied throughout, and it will work untold wonders in the soul. See John vii, 15-18, 37-39; Luke x, 17-24.

Lord God are equivalent names, applied to the same person. This is the "revelation of Jesus Christ which God gave unto him." Rev. i, 1. The revelation was from his own divinity and concerning his own divine-human person, [?] or from himself and of himself. Or how was it understood in heaven as shown to John? The angel which showed these things to John was so exceedingly glorious with the glory of Jesus that the apostle, mistaking him for his transfigured master, twice fell at his feet to worship him; but it was said to him, "See thou do it not,"* *q. d.*, thy master is much above me, even the Lord God. "I am thy fellow-servant and of thy brethren the prophets; worship God."

But in heaven, where there is such abhorrence of idolatry, all fall down and worship the Lamb. (Rev. v, 8, 9.) This is the proper name of the divine-human person of Jesus, as is evident from the connection and the following history: "Again the next day after John stood and two of his disciples, and looking upon Jesus as he walked he saith, Behold the Lamb of God." John i, 35, 36. It cannot then have been a human weakness which overcame St. Thomas when, with the person of Christ before him, he cried out, "My Lord and my God;† nor is it an error in our Articles of Religion, [art. ii.] which calls him the "Very and Eternal God." He is the very being called JAH and JEHOVAH in the Psalms and Prophets: Sing unto God, sing praises to his name; extol him that rideth upon the heavens by his name JAH, and rejoice before him;‡ for the LORD JEHOVAH is my strength and song; he also is become my salvation.§ It is he to whom they sing in heaven ALLELUIA, or praise JAH;|| or as extended in the song itself into the words, "Salvation and glory and honor and power unto the Lord our God." Hence we see that the Divine Father is not *another* God! Such an idea of the distinctions in the godhead is utterly inadmissible. For this is the same "I JESUS," who says, "I am Alpha and Omega, the beginning and the end, the first and the last." Rev. xxii, 13. "He that was, and is, and is to come, the Almighty." "I am he that liveth, and was [became, Bengel] dead, and behold, I am alive for evermore, Amen; and have the

* Rev. xix, 10; xxii, 8, 9. † Mark: this whole connection in John xix, 24-28.

‡ Psa. lxxviii, 4; civ, 35; cvi, 48; cxv, 18; cxvii, 2. Halleluia is the word.

§ Isa. xii, 2.

|| Bengel's Gnomon, on Rev. xix, 1.

keys of hell and of death." Rev. i, 17, 18. The "I Am that I Am" [or He who was, is, and will be*] of Exodus iii, 14; the "name of God for ever and his memorial unto all generations." Or, as he explains himself, Gen. vi, 3: "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known unto them." This is the I Am of John viii, † and the "Alpha and Omega, saith the Lord; he that was and is and is to come, the Almighty," of Rev. i and xxii, unless there are two infinite and eternal beings.‡ But as this cannot be, the distinctions that are made are the *unfoldings* of One Infinite and Eternal Being, whose essential divinity is personified by the Father, whose

* See Alex. McWhorter's Yaveh, an excellent and timely production.

† See Mr. Wesley's Translation and Notes on verses 24, 28.

‡ To say that *three* "Gods created," which seems really the expression of the argument from the plural *Alohim*, sometimes used, proves too much. So also to mark strongly that the divine person of Christ is distinct from the person of the Father makes him less than God, and destroys the doctrine of the Trinity altogether. I have looked in vain, in a History of All Denominations in Christendom, for an expression like the following: "Each person of the Trinity is to be worshiped through the mediation of Jesus Christ;" especially when affirmed against the statement of St. Paul that "There is ONE GOD and ONE Mediator." 1 Tim. ii, 5. It is an *innovation* fit to go with the following expressions attributed to Satornius:

"God is love, not only as creator and preserver, but in himself from eternity. Eternal love in person, and surely in more than one person, for love consists in the unity of (at least) two persons. The subject of love is not conceivable without an object, nor personal love without a personal object, without which it would be but self-seeking. The *I* must have a *thou*; the eternal *I* must have an eternal *thou*; eternal love an eternal object. 'Therefore,' says Bickersteth, 'if the Son were not from everlasting, (as the Father himself,) the first and last, the beginning and the ending, then before the world or any worlds through the receding cycles of a past eternity the Divine Mind would have dwelt in an immense solitariness, without reciprocity of affection, and without communion of intellectual enjoyment.'"

Here is a family of Gods, or "at least two;" two everlasting beings, individuals, which love each other and hold intellectual feasts together; two infinities, *two* eternals, "*at least two*;" there may be more! And in looking at this polytheistic picture nothing of ancient mythology is wanting except the goddesses; the eternal consort of the Father and the Mother of this Eternal Son! What a pitiful conception of the Eternal and Infinite One; of love itself and wisdom itself! And what an idea is that of "immense solitariness" in the ineffable God, who has by himself declared that he knows no other. "Is there a God besides me? Yea, there is no God. I know not any." Isa. xlv, 8. Of course to such minds the monotheistic trinity of "Plato and the Hindoos" would be considered too *ideal*, and Christianity would be claimed as revealing three "*real persons*," that is, as distinct as Peter, James, and John.

image is the divine-human person of the Son, and whose divine "Proceeding" * is personified † in the Holy Spirit.

* Articles of Religion, art. iv.

† The term *person* is very ambiguous in theology. See Wakeley's *Logic*, App., on Ambiguous Terms. It is not scriptural, misleads the mind, and confuses the understanding. As used in our first Article of Religion, it is not metaphysically definable; for it is said, "There is but one living and true God, . . . without body or parts, and in the unity of the godhead there are three persons," etc. Of course they must be each and all without *body or parts*. There is therefore no *real* person taught in our Articles, except (see art. ii,) the *person* of the Lord Jesus Christ, who is declared to be both God and man, in "*one person*." I have used the term *personified* as the best expression of the sense of the first and fourth articles. This term may be *more*, yet differs from the idea of a *real person*. Thus Abraham is made to *personify* the Lord by Paul, who calls him the father of all that believe. It is not the *person* Abraham after the flesh, but God, who is really the Father of all. (Comp. Rom. iv, 11-25; viii, 8-17.) So of David, Psa. cx, compared with Matt. xxii, 42-45; Rev. xxii, 16, "I am the root and offspring of David," etc. The kingdom of God is personified by the "throne of David." Isa. ix, 7. Other instances will be given further on.

Mr. Wesley considered the doctrine of the Trinity inexplicable; but with his characteristic orthodox catholicity would "not insist on any one using the term 'trinity' or 'person.' . . . If any man has any scruple concerning them, who shall constrain him to use them? I cannot." (Sermons, vol. ii, pp. 20, 21.) He insists on nothing but what the Scriptures plainly teach. In preparing the Articles of Religion for the Church in America, Mr. Wesley left out article viii, and thirteen others of the Church of England Articles. Article viii indorses the *Athanasian*, *Nicene*, and *Apostles' Creeds*. There is no creed indorsed by our Articles of Religion. (See Dixon's *Methodism in America* on this noticeable fact.) Mr. Fletcher says, "Were we to divide the Son from the Father and consider him a separate being, [real, distinct person,] and worship him as such, then we should worship another God." The danger of the term *person* is to lead us to think the Father, Son, and Holy Spirit have distinct wills and intellects. (See Works, vol. iii, p. 468.) Dr. Adam Clarke says, "In the ever-blessed Trinity, from the indivisible unity of the persons, there can be but one will, one purpose, and one infinite and uncontrollable energy." Com. on Gen. i, 1. This definition destroys while it uses the term *person*. So the Athanasian Creed seems to us to affirm both sides of a contradiction. It is a person, and it is not a person! That creed is not in use in any Church in America except the Roman Catholic. The Episcopal Church amended article viii in this particular, and indorses only the *Nicene* and *Apostles' Creeds*. The latter is against the metaphysical explanation of the Trinity in the first part of the Athanasian Creed. That creed, human and defective as it is, has some excellences, and we will here insert it from the Church of England Prayer Book. It is not found in the American edition, and is often referred to by ministers among us who fail to produce it correctly.

THE ATHANASIAN CREED.

(Obtained in France A.D. 850, and in Rome 1014.)

"Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith, except every one do keep whole and undefiled, without

The Father is an ocean of eternal love itself; a boundless love-being, "above all height;" the Son or Word is Infinite Wisdom itself, which rays around the Father "brighter than

doubt he shall perish everlastingly. And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet there are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty, and yet there are not three almighties, but one almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord, and yet not three Lords but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic Religion to say there be three Gods and three Lords. The Father is made of none, neither created nor begotten. The Son is of the Father alone; not made nor created, but begotten. The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this trinity none is afore or after other. None is greater or less than another; but the whole three persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the unity in trinity and the trinity in unity is to be worshiped. He therefore that will be saved must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ; for the right Faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is both God and man; God of the substance of the Father, begotten before all worlds, and man of the substance of the mother, born in the world; perfect God, and perfect man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching his godhead, and inferior to the Father as touching his manhood; who, although he be God and man, is not two but one Christ; *one not by the conversion of the godhead into flesh, but by taking the manhood into God; one altogether, not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and man is one Christ*; who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the Catholic Faith, which except a man believe faithfully he cannot be saved."

Here the idea of person is a "somewhat!" as Archbishop Whateley would say.

the light of the sun ;" * the Holy Spirit is life itself "proceeding" † from the Father by the Word to infinity, filling all receptive souls

"With comfort, life, and fire of love."

All these in inconceivable degree, yet known realities, are embodied in the Lord Jesus Christ. "For in him dwelleth all the fullness of the godhead bodily." ‡ These *degrees* in himself he showeth to the Churches.

The first degree is thus expressed, (Rev. i, 4,) "Grace be unto you, and peace from Him which is, and which was, and which is to come." Here is the profound axiom of the Infinite and Eternal One; the perfect expression of God by God himself in supreme degree.

The second degree is grace and peace from the seven spirits of God. This is placed next to the first, and is distinct from it. For we must not think any of these expressions carelessly given. God is revealing himself here in all his complex being. He is not revealing himself as more than *One* God, but in all his essential nature. "God is a spirit, and they that worship him must worship him in spirit and in truth." John iv. The *seven spirits* are the All-Perfect Spirit, or all in all of the Holy Spirit; *all* the fullness of heavenly powers; a certain necessary degree of that "which is and was and is to come."

The third or last degree is "grace and peace from Jesus Christ, the faithful and true witness, the first begotten from the dead, and the prince of the kings of the earth, (chap. i, ver. 5. This completes the degrees of the Holy Trine. And since Jesus was "lifted up" from the dead, glorified, so that he receives into his divine-human person all the glory of the

* Paul, Acts xxvi, 73.

† Art. iv of Articles of Religion.

‡ "For in him dwelleth," inhabiteth, continually abideth, "all the fullness of the godhead." Believers "are filled" with "all the fullness of God." Eph. iii, 19. But in Christ dwelleth "all the fullness of the godhead;" not only divine powers but the divine nature, (chap. i, 19,) bodily, personally, really, substantially: the very substance of God, if one might so speak, dwells in Christ in the most full sense."—Wesley's Note, following Bengel, on Col. ii, 9. See also his Sermon on 1 John v, 20, Sermons, vol. ii, pp. 177, 184. Dr. Jenk's Comprehensive Commentary quotes Barkwell (Bl.) as saying the body of Christ was "deified." Bengel says *Σώμα* does not always denote the body, properly so called; but the bread from heaven is said to be his *flesh*, (John vi, 51, 57, 58,) a more gross term. See Phil. ii, 6-11. What comes down from heaven must be spirit, however clothed on earth. It is *living* bread indeed.

Father, and thus is able to save all men, and *gives* the Spirit, therefore to him the song begins, "Unto Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God, even (or to-wit:) his Father, to him be glory and dominion for ever and ever. Amen." Rev. v, 6. In Jesus Christ is the fullness of divine manifestation. Here is the whole doctrine of God stated in its essence and substance. The *trine* appears more than "real persons," not certainly two or three *Gods*, but more than all possible human ideas of *persons* can be; even states of divinity itself into the view and service of which Christ brings his redeemed ones.* Hence the *state* is described as that of kings and priests unto God, *even* the Father. And the worship is given to Jesus Christ, not *another* God, but that divine unfolding of God which lifts men up unto the highest glories of the divine itself.

Jesus Christ is the word "which was God and was with God," *made flesh*. He came to the lowest human condition. He assumed humanity lower than we can detect its first principles, even in the womb of the virgin, and passed through all its stages, anointed more and more by the Holy Spirit, till he accomplished his earthly mission. In him the highest divine degree was brought down to be in man. Jesus glorified raises the human thus assumed to the highest divine degree, even up where he was before; "One with the Father." When shall we learn to sing the "songs of degrees,"† and ascend the ladder of the word from earth to heaven?

That it may be seen that these degrees are all in Christ, mark his address describing himself to the Seven Churches severally: "He that hath ears to hear, let him hear what the Spirit saith

* We do not pretend to be wise above what is written, but to adhere with our whole soul to the very letter of the word, and strive to realize it simply in expository statements which shall express in some degree our spiritual sight and reason. Personalities are sometimes used in the Scriptures for *principles* more universal than person can be. Thus Paul, Rom. vii, 11, personifies sin, saying that it deceived him and slew him, and as a "body of death," (ver. 24.) In 1 Cor. xv, he personifies death as the last enemy, with his weapon or sting, sin, in his hand. It is not a person, but it is a *principle* more than a real person.

† See Hengstenberg on Psalms cxxii to cxxxvii inclusive, commonly called the "Psalms of Degrees," which were supposed to be sung by the tribes on entering the gates of Jerusalem, as they went up to the worship of God, or as they ascended the fifteen steps to the Temple, or as some say to Solomon's house. Quoted by Bonar on the Psalms.

to the Churches: To the angel of the Church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. To the angel of the Church in Smyrna write; These things saith the first and the last, which was dead, and is alive. To the angel of the Church in Pergamos write; These things saith he which hath the sharp sword with two edges. To the angel of the Church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass. To the angel of the Church in Sardis write; These things saith he that hath the seven spirits of God, and the seven stars. To the angel of the Church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. And unto the angel of the Church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God," (or the creator from the beginning.) Thus in his manifold degrees Christ addresses his Church.

We see, then, what a lofty pinnacle of blessed revelation is the text, "The grace of our Lord Jesus Christ be with you all." Here once more we take our stand and look up again into the heavens. Rise, my soul, rise on these rays of grace; drop thy dull sense and load of clay; cease thy feeble gropings in time and space; break thy fetters, open thine eyes, come out of thy prison-house, spread thy wings, and as an eagle rise and soar, and soaring rise! "Behold a door is opened in heaven," and light is pouring from the throne. The mystery of redemption is held as a book* written before the world began, in the hand of Him that sitteth upon the throne. The prophet is weeping that none is found to open the book and the understandings of men. But soon it is said "the Lion of the tribe of Judah hath prevailed to open the book and to loose the seals thereof." The

* The law was a pattern of things in heaven. The great book of God is up there, of which the law, the prophets, and Psalms was a shadowy transcript. Christ fulfilled them because they are the counsels of eternity. "Above when he said, Sacrifice and offering for sin thou wouldst not, but a body hast thou prepared me," "Then, said I, Lo, I come, in the volume of the book it is written of me," etc. Psalm xl, 7; Hebrews x, 7-9. "I have not hid thy righteousness within my heart." Hence it appears that this opening of the book is the opening the heart of God, the disclosure of his love and truth.

Lamb is seen in the throne with all the symbols of his infinity; he takes the book that had been in the hand of Him that sat on the throne, and the coronation song commences, all falling before the Lamb, saying, "Thou art worthy! . . . for thou wast slain and hast redeemed us to God by thy blood, and hast made us kings and priests unto our God." This is the revelation of Jesus coming into the glory of the Father, or into his own highest or supreme state which he had with the Father before the world began.* He receives the kingdom before he comes the second time, or "in the clouds of heaven." Daniel beholds the "Ancient of Days" on his throne of flame and wheels of burning fire, before whom "issued and came forth the fiery stream." "The judgment was set, and the books were opened," parallel with Rev. xx, 11, 12. And in the "night visions" he saw one like the Son of Man "come with the clouds of heaven." "And there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, . . . and his kingdom that which shall not be destroyed." Dan. vii, 9, 10, 13, 14. But John sees him entering that glory and taking the book to open it, and records the song of inauguration.

"I beheld, and lo, in the midst of the throne and of the four living ones, and in the midst of the four and twenty elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. . . . And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood." Rev. v, 6-9.

Now whose faith and reason cannot apprehend the Ancient of Days as the eternal Word (in whom is the Father) in the throne of flame, and the incarnate Word coming as the Lamb slain to unite his divine-human person inseparably† in the glory which he had with the Father before the world began?

* "And now, O Father, glorify me with thine own self, with the glory I had with thee before the world was." John xvii, 5.

"If God be glorified in him he shall also glorify him in himself, and shall straightway glorify him." John xiii, 32.

† See article ii of the Articles of Religion.

And who does not see that that stream of fire and flame, and the blood which redeemed, are symbols of that same life of love and truth of God that flows forever from him : the joy, the song, the life of heaven ?* We see that God and the Lamb are one. "The last is first and the first is last." All the attributes of Deity are ascribed to him. He is omniscient, omnipotent, omnipresent, holy and true. He is "worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, for ever and ever."

But it may not be deemed by some satisfactory to rest theology on the rhapsodies of vision ; howbeit theology should be as warm as it is bright. And we must confirm the view given, by doctrine literally expressed in the Scriptures.

I. The union of Christ and the Father is specifically declared. "I and my Father are one." John x, 30. See this whole connection. "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? he that hath seen me hath seen the Father ; and how sayest thou then, Show us the Father ? Believest thou not that I am in the Father, and the Father in me ? the words that I speak unto you, I speak not of myself : but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me : or else believe me for the very works' sake." John xiv, 8-11.

Thus what we saw accomplished by symbols in the Apocalypse is plainly declared by the Saviour. How can any man pretend to draw his doctrine from the Divine Word and set this aside ? How can he profess to reverence the name of Jesus, and not credit the exposition of the Trinity, which the faithful and true Witness gives ? Here, and in verse 26 and chap. xv, 26 compared, it is emphatically declared to be not a trinity of Gods, but a trinity of One God ; a trinity of eternal divine *intereexistences* ; the same, perhaps, we may say, not altogether without Scripture warrant, as is in man in finite degree. For, as in man, soul and body and spirit make one, so allowing for the difference in nature, it may be in God in infinite degree. He may be *personified* in each of the three

* Compare Isaiah vi, 6, 7 ; John xvii, 17 ; and Rev. vii, 14, 15.

essential names—Father, Son, and Holy Spirit—but have one will, one intellect, one energy—is, indeed, one and only one absolute, personal, and holy being—JEHOVAH OF HOSTS, *even* the Lord Jesus Christ. “And this is life eternal, to know thee [Father] the only true God (*καὶ*,) even Jesus Christ whom thou hast sent.” John xvii, 3. There is only one true God, and to know Jesus Christ is to know him. For he comes out from God, and returns to God. He is the manifestation of God, his name, his nature, his person. “This is the true God and eternal life.” 1 John v, 20. “Hear, O Israel: the Lord our God is one Lord.” Deut. vi, 4; Exod. xx, 3; Mark xii, 29.

II. The attributes of God are set forth as fully in doctrinal statement as in the glow of Revelation, as belonging to Christ.

1. He is Omnipresent. “Where two or three are gathered together in my name, there am I in the midst.” Matt. xviii, 20. The Lord is present with every man. “That was the true light which lighteth every man that cometh into the world.” “Behold,” saith he, “I stand at the door and knock; if any man hear my voice, and open the door, I will come in and sup with him, and he with me.” Rev. iii, 20. It is our faith that apprehends this omnipresence of Christ. “Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down, or, Who shall descend into the deep? that is, to bring up Christ, . . . but what saith it? The word is nigh thee, *even* in thy mouth and heart; that is, the word of faith, which we preach.” Rom. x, 6–8. [For we preach Christ.] Let all rejoice, “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy, with him also of a contrite and humble spirit.” Isa. lvii, 15. And “Lo,” he saith, “I am with you alway, even unto the end of the world.” Matt. xxviii, 20.

2. He is Omnipotent. “All power is given unto me in heaven and in earth.” “What manner of man is this, that even the winds and the sea obey him?” Matt. viii, 27. He raiseth the dead, (John xi, 25–44,) createth all things, (John i, 3,) upholdeth all things, (Heb. i, 3,) and executeth all judgment. (Psa. l, 6; Acts xvii, 31.) The humble faith which discerns Christ’s real inward divineness, always finds the “God of Power.” “Peter said, Thou art the Christ, the son of the living

God. Jesus answered, Blessed art thou, for flesh and blood hath not revealed it unto thee," etc. (See Matt. xvi, 16-19.) Here Peter receives just what every one receives who acknowledges Christ from an inward light and conviction. He is a rock on the rock, whether his name be Peter or not, or a branch in the vine, and is built up for a habitation of God. He has the "keys of the kingdom of heaven." He has the beginnings of true knowledge. He has faith as a grain of mustard seed, which groweth, if not uprooted, to a great tree.

But great faith was not found in Israel, not even among the Apostles, till after the resurrection. His true omnipotence is illustrated in the case of the centurion, Matt. viii, 6-12: "I am not worthy." That, then, is the occasion of complete divine power. "*Speak the word*, and my servant shall be healed." This is the second. Christ, he sees, is not only the word made flesh—not merely the Son of the living God, but the Father is in him—and he can *speak the word*, and save at any human distance, without the intervention of time. "Jesus marveled and said, I have not found so great faith; no, not in Israel." "If ye shall ask anything in my name, I will do it." John xiv, 14. What blessed omnipotence is this!

3. He is Omniscient. "Jesus knew their thoughts." Matt. xii, 25; Luke vi, 8. "He knew all men, and needed not that any should testify of man, for he knew what was in man." John ii, 24, 25. In former quotations it has been shown that he was the Lord God of the holy prophets, and therefore all the passages which speak of the omniscience of God are applicable to him. But he says: "Of that day and hour knoweth no man; no, not the Son, but my Father only." Mark xiii, 32. How is this to be explained in harmony with what is proved above? Most beautifully, for we have said the Trinity is divine interexistences in *one being*. A man's personal consciousness discloses to himself three great essentials of his being: his affections, his intellect, and his sensibilities. He does not confound sensations with his thoughts, or either of these with his affection. So the Lord, in his personal consciousness, does not confound the essentials of his infinite being. The Father, his own inward affection, knows what his word or intellect cannot know. No word can reveal the truths of the last day. They are intellectually unknown. Only when the

word comes in the glory of the Father will they be known. "It is not for you to know the times and the seasons which the Father hath put in his own power." So often the human heart knows things true, which the mind cannot understand only from it, and cannot then express.

In this distinction we can see how the words, "My Father is greater than I," (John xiv, 28,) may be literally and absolutely true, as the words are "I and my Father are one." For the heart is greater than the intellect, the will is in higher order than the understanding, and love is greater than wisdom; and yet may be co-eternals, and a unity. They cannot, it is true, be two individuals without being two Gods, one of which only is truly supreme, and the other a less God, which is Arianism in spite of all glosses.

Another passage may, by this method, be harmonized with true doctrine. St. Paul says: "Then shall the Son also be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv, 28. Now observe what John says: "God is love," (1 John iv, 16,) and what Christ says: "I am the way, the truth, and the life; no man cometh to the Father but by me." John xiv, 6. Then, under the progress of truth, in the judgment power that destroys death, there comes a time—blessed state! happy hour!—when the truths shall be so clear that we shall see the fullness of God through them. Before this, the mediation of Christ, like smoked glass used to look at the sun, obstructed, while it aided our vision; but then all will be clear as the crown crystal. Christ will appear as he did to John in Patmos, the divine glory itself will flood the human with its ineffable light, or Christ will be so formed in us that we can look on God.

But whether we have given a satisfactory exposition of these passages or not, it is certain that all in heaven ascribe to Jesus Christ the sum of all the divine attributes. There is the place to look to get our theology warmed. A theology not warmed from heaven cannot lead to heaven. Whose heart is not fired with the song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing?" And every creature which is in heaven, and on earth, and under the earth, John heard as they joined in the song of universal redemption.

Here our theology, in fairly striking the note of redemption, reaches out through all the vast fields of creation, and brings into view the spiritual world, which interlies all these outposts of suns and systems. The Lord, in appearing in human nature, becomes visible to the angels. The lower the nature he took, the more clear his perfect holiness became to all finite intelligences, and therefore the real love, goodness, and wisdom of God glow in the upper worlds with a brighter luster, and break out from the Immanuel through all the universe, shine in every ray of light, envelop every circling orb, breathe in all the air, live in all attractive force, and blossom in every flower. The love and the life, the wisdom and the power, the glory and the truth, are all of God.

Thus we see, to sum up the doctrine concerning God, that the Father is not the creator, nor was made flesh, but the word created and was made flesh in whom is the Father. The Father is never seen only in the glory of the word. The Father is not therefore *another* God, but is the invisible essence, or soul of the word; which is only known by the word, and revealed by the light and love of himself, as a man's person reveals the light and love of his soul and the power of his spirit. Therefore in heaven, when they sing of the Lord God Almighty and the Lamb, it is not two persons, but one person, in whom is the Father in each instance. Hence we read: "The Lord God Almighty and the Lamb are the temple [not temples,] of it;" "throne of God and the Lamb," not thrones; and "the glory of God did lighten it, (*καὶ*) *even* the Lamb is the light thereof." The Father is not one being and the son another; but it is one being who is manifest, in whom is the eternal essence called the Father. Hence he is always in the Son, as we read in Isa. ix, 6, "Unto us a child is born, a Son is given, . . . and his name shall be Wonderful, Counselor, the mighty God, the everlasting Father, and the Prince of Peace;" and hence we have, among many others, the following most blessed parallel expressions:

The LORD is my shepherd; I shall not want. *Psa.* xxiii, 1.

Yea, though I walk through the valley and shadow of death, I will fear no evil, for thou art with me. *Ib.*, ver. 4.

I am the good shepherd. The good shepherd giveth his life for the sheep. *John* x, 11.

My sheep hear my voice, and I know them and they follow me. And I give unto them eternal life, and they shall never perish. *Ib.*, ver. 27, 28.

And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

He will swallow up death in victory. . . . And in that day it shall be said, Lo, this is our God; we have waited for him, and he will save us. Isa. xxv, 7, 9.

Look unto me, and be ye saved, all the ends of the earth, for I am God, and beside me there is none else. Isa. xlv, 22.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus saith unto her, I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me, shall never die. John xi, 24-26.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. Matt. xi, 28, 29.

ART. VII.—AFFINITY OF THE HEBREW AND GREEK LANGUAGES.

The ethnographical table contained in the tenth chapter of Genesis has derived no little corroboration and illustration from the researches of modern philology. It has thus been clearly established that all the languages which have furnished a polished literature are reducible to two great families, corresponding, with a few sporadic variations, to the lineage of the two older sons of Noah respectively, namely, Shem and Japheth. The former of these, which is in fact usually designated as the *Semitic*, is emphatically Oriental, and embraces the Hebrew and Arabic, with their cognates, the Samaritan, the eastern and western Aramean, or Chaldee and Syriac, and the Ethiopic. The latter, which is conveniently styled the *Indo-Germanic* group, includes the Sanscrit, with its sister the Zend, and their offshoots the Greek, the Latin, the Gallic, the Saxon, in a word, the stock of the Occidental or European languages. The analogies and coincidences subsisting between the members of the Semitic family have been pretty fully exhibited by Castell, Gesenius, and Fürst in their lexicons, and by Ewald and Nordheimer in their grammars; while the relationship existing among the Indo-Germanic group has been extensively traced by Bopp in his *Comparative Grammar*, by Pott in his

Etymologische Forschungen, and by Benfey in his *Wurtzellexicon*. Other philologists, among whom De Sacy, Bournouf, Max Müller, and Rénan may be especially mentioned, have somewhat extended the range of these comparisons, and occasional resemblances have been pointed out in particular forms between the Semitic and Indo-Germanic branches; but no systematic collation of these latter coincidences, so far as we are aware, has been instituted, unless we except such fanciful attempts as those of Parkhurst, who derives most of the Greek primitives from Hebrew roots! * Yet notwithstanding the confusion at Babel and many a later linguistic misadventure, the common Noachian parentage ought to be capable of vindication by some distinct traces, at least of analogy if not of identity, in early forms of speech existing among both these great branches of the human family as represented by their written records. We propose in this paper briefly to exhibit a few of these resemblances which have presented themselves in our own investigations as arguing a common origin, although a remote one, between the Semitic and the Indo-Germanic tongues; the most of them are certainly too striking to have been accidental. Lest we should venture beyond our own or our readers' depth, and make our pages bristle with an unnecessary display of foreign characters, we shall confine our illustrations to the Hebrew on the one hand, and to the Greek, Latin, French, German, and English on the other, as sufficient representatives of the two lingual families which we are comparing.

I. IDENTITY OF ROOTS.—The following is a table, compiled from notes made in the course of our private reading, of such Hebrew roots as recur among the European dialects so palpably similar in form and signification as to leave little or no doubt of their original identity.† We have carefully excluded all those that betray evidences of later or artificial introduction

* Noah Webster seems to have made an extensive collation of this kind for his Dictionary, as he refers the etymology of English primitives to certain classes of biliteral roots; but he has given only a few illustrations of these affinities in his introduction. Very many of the analogies which he points out are either accidental or arbitrary.

† Most of these have also been approved by Gesenius in his Lexicons. Our list might no doubt be greatly extended; see Castell's *Heptaglot Lexicon*.

from one language to the other, such as commercial, mechanical, or scientific terms, mere technicals, obvious onomatopoeics, names of animals, plants, minerals, official titles, etc., and we have selected words representing families as far divergent as possible, rather than those exhibiting the most striking resemblance. It will be interesting to observe how a root has sometimes slipped out of one or more of the cognate dialects, in the line of descent, and reappears in another representative; a few only are found in all the columns. In some of them again the signification or form has become disguised in one or another of the affiliated languages, but becomes clear again in a later representative. We have restored the *digamma* wherever it was necessary in order to bring out the relationship in the Greek roots. Those marked with an asterisk are Chaldee.

HEBREW.	GREEK.	LATIN.	FRENCH.	GERMAN.	ENGLISH.
אָב father	....	avus	....	....	....
אָבָה to desire	? αἶω	aveo	....	....	...
אָבַל to mourn	....	balo	piailier	[bawl]	wail
אָבֵק to pound	....	....	bouc	Bängel	beak
אָבַר to gather	ἀγείρω	....	....	....	....
אָבַל to roll	Ῥέλλω	volvo	....	walzen	wheel
אָרַן naught	νή	non	ne	nein	no, un-
אֵל this	....	ille	il	er	....
אֵנִי I	ἐγω	ego	je	Ich	I
אָנַק to squeeze	ἀγχι	ango	angoisse	enge	anger
אָנַשׁ to ail	νόσος	....	....	....	....
אָנַר to lay up	....	....	....	....	store
אָרַח to travel	ἐρχομαι	....	....	....	....
אָרֶץ the earth	....	....	....	Erde	earth
אָרַר to curse	ἀράομαι	? ara	....	....	....
אָתָא to come	....	ad	à	..	at
אַתָּה thou	σύ	tu	tu	du	thou
בֵּי in	....	....	....	bei	by
בָּאָר to dig	πέρω	foro	perçer	bohren	bore
בָּאֵשׁ to stink	....	....	....	? böse	....
בֵּיִא to go	βαίω	vado	venir	waten	wend
בֵּרַס to tread	πάτος	pes	patte	Pfad	path
בִּישׁ to be ashamed	....	pudeo	....	....	bash

HEBREW.	GREEK.	LATIN.	FRENCH.	GERMAN.	ENGLISH.
בָּטַח <i>to trust</i>	πείθω	fides	foi	....	faith
בָּמָה <i>a mound</i>	βουνός	mons	mont	Bühne	mount
בָּעַר <i>to consume</i>	βορά	voro	....	....	browse
פָּקַק <i>to empty</i>	....	bacuo	....	....	puke
בָּר <i>corn</i>	πυρός	far	....	....	bar-ley
בָּרָא <i>to create</i>	....	paro	parer	....	pare
בָּרַח <i>to bolt</i>	....	....	barre	....	bar
בָּרַךְ <i>to bless</i>	....	precor	prier	fragen	pray
בָּרַר <i>to cleanse</i>	....	purus	pur	....	pure
נֶבֶךְ <i>the back</i>	κυβός	cumbo	gibbeux	Giebel	gaff
גִּבְיָה <i>a cup</i>	κεφαλή	caput	chapeau	Haupt	goblet
גִּבַּר <i>to heu</i>	σχιζω	caedo	couteau	schneiden	cut
גִּדִּי <i>a kid</i>	....	haedus	....	....	kid
גִּרָר <i>to inclose</i>	χόρτος	portus	cour	Gitter	yard
גִּזְרֵל <i>a lot</i>	? κλήρος	? glarea	....	....	? gravel
גִּיד <i>to tie</i>	....	catena	....	gatten	....
גִּלַּח <i>to be smooth</i>	χαλκός	gelu	[gleich]	kahl	callow
גִּלָּם <i>to fold</i>	....	glomus	....	....	ag-glomerate
*גִּלְחָה <i>to sculpture</i>	γλύφω	sculpo	....	....	scalp
גַּם <i>also</i>	κοινός	cum	....	....	....
גִּעַר <i>to low</i>	γοάω	ceva	....	Kuh	cow
גִּרָב <i>a scab</i>	....	....	scorbut	Schorf	scurvy
גִּרַד <i>to scrape</i>	χαράττω	rado	gratter	kratzen	grate
גִּרְדִּי <i>the throat</i>	γαργαρίζω	guttur	goulet	Gurgel	gulp
גִּרַם <i>to crush</i>	....	....	écraser	Gries	groats
גִּרַע <i>to shave</i>	κείρω	? careo	....	scheeren	score
גִּרַף <i>to pluck</i>	ἀρπάζω	carpo	gripper	Griff	crop
גִּרַח <i>to sweep</i>	? Φερέπτομαι	rapio	? crever	raffen	rob
גִּרַב } <i>to melt</i>	σαίρω	sarrio	écurer	scheuern	scour
דָּאב } <i>to melt</i>	τήκω	tabeo	....	....	....
דָּאג } <i>to melt</i>	....	....	....	....	....
דָּמָם <i>to be silent</i>	δαμάω	domo	dompter	dumm	dumb
דָּמַק <i>to crush</i>	δάκνω	....	....	....	....
דָּמַר <i>to stab</i>	....	....	dague	? Deich	? dig
דָּרַךְ <i>to tread</i>	τρέχω	....	....	treten	thresh
הָ <i>the</i>	ὁ	hic	....	....	he
הוּא <i>he</i>	....	is	....	je-	it
הָיָה <i>to be</i>	....	fio	fut	werden	was

HEBREW.	GREEK.	LATIN.	FRENCH.	GERMAN.	ENGLISH.
לֹא <i>lo!</i>	ἤν	en	....	....	....
וְ <i>and</i>	{ καὶ τε	ve que	ou et	und	and ? too
יָחַד <i>to slay</i>	? φάζω	....	....	....	....
זֶה <i>this</i>	τό	(is) te	....	der	the
יָדָה <i>to boil</i>	ζέω	....	....	sieden	seethe
רָעָה <i>to quake</i>	σειώ	....	....	....	? shake
זָלַל <i>to swing</i>	σάλος	? salix	? saillir	....	? sally
וָחַת <i>to stink</i>	ταγγός	....	....	....	tang
עָם <i>to rage</i>	....	....	écume	Schaum	skim
סָקַח <i>to filter</i>	σάκκος	sagum	sac	seihen	sack
זָרָה <i>to strew</i>	σπείρω	sero	a-sperger	streuen	sow
חָבַט <i>to beat</i>	πατάσσω	batuo	battre	[abate]	pat
חָבַל <i>to bind</i>	....	....	cable	Kabel	cable
חָבַר <i>to join</i>	? παρά	par	pair	Paar	peer
חָלַל <i>to twist</i>	κυλίω	....	? cueillir	....	? coil
חָיַשׁ <i>to hasten</i>	....	....	hâte	hetzen	haste
חָזַק <i>to look</i>	? ἀγάζομαι	....	....	....	gaze
חָזַק <i>to seize</i>	Ἔσχις	vis	....	....	vigor
חָיָה <i>to live</i>	ζάω	? vivo	....	....	? save
חָלַב <i>fat</i>	ἀλείφω	lippus	glisser	schlûpfen	glib
חָלַל <i>to pierce</i>	χαλάω	cælum	? creux	hohl	hole
חָלַץ <i>to pull</i>	λύω	laxus	[lose]	los	loose
חָלַק <i>to smooth</i>	γλυκός	glaber	glace	glänzen	sleek
חָם <i>father-in-law</i>	γάμος	geminus	....	....	? groom
חָמַל <i>to spare</i>	ἀμαλός	? mel	a-mollir	mild	mellow
חָנַק <i>to throttle</i>	πνίγω	....	....	....	....
חָסַף <i>to peel</i>	σκάπτω	scabo	....	schaben	scrape
חָקַק <i>to hew</i>	? ὀξύς	? acies	hacher	hacken	hash
חָקַר <i>to search</i>	[חָקַר]	quæro	ac-quérir	[question]	query
חָרַב <i>to waste</i>	κάρφω	....	....	....	....
חָרַד <i>to tremble</i>	κραδάω	....	....	....	cradle
חָרַס <i>to quash</i>	κρίζω	....	....	....	creak
חָרַר <i>to glow</i>	....	areo	été	Herd	ardent
חָרַשׁ <i>to carve</i>	γράφω	scribo	graver	graben	scratch
חָשָׁה <i>to be silent</i>	....	[hist!]	....	husch	hush
חָבַל <i>to plunge</i>	δύπτω	[dive]	[dabble]	taufen	dip
חָבַע <i>to sink</i>					

HEBREW.	GREEK.	LATIN.	FRENCH.	GERMAN.	ENGLISH.
סָרַר <i>to encircle</i>	τιάρα	[קָטַר]	tour	[turn]	tier
סָחַס <i>to pounce</i>	....	tundo	....	Stoss	toss
סָפַף <i>to trip</i>	στειβω	stipes	étamper	tappen	step
סָרַר <i>to drive</i>	....	trudo	....	....	thrust
סָרַף <i>to rend</i>	θρύπτω	....	....	streifen	strip
רָאָה <i>to please</i>	βούλομαι	volo	vouloir	wollen	will
רָבַב <i>to cry</i>	βοάω	bos	....	....	....
רָבַל <i>to flow</i>	....	....	....	wallen	well
רָדַע <i>to know</i>	Φοῖδα	video	voir	weissen	wit
רָחַב <i>to give</i>	? εἶω	....	....	geben	if
רָוַן <i>wine</i>	Φοῖνος	vinum	vin	Wein	vine
רָכַל <i>to be able</i>	....	? calleo	....	....	could
רָלַד <i>to bring forth</i>	....	[? lewd]	....	Leute	lad
רָלַךְ <i>to go</i>	....	....	....	....	walk
רָלַל <i>to wail</i>	ὕλάω	ululo	hurler	heulen	yell
רָסַד <i>to found</i>	Ἔξομαι	sedeo	as-seoir	setzen	sit
רָרַשׁ <i>to possess</i>	....	heres	hériter	? Herr	heir
רָצָא <i>to go forth</i>	....	....	issue	....	? ooze
יֵשׁ <i>there is</i>	ἔστι	est	est	ist	is
בָּר <i>a bucket</i>	κάδος	cadus	....	....	? cady
בָּר <i>a brand</i>	καίω	? siccus	? sèche	....	....
בָּר <i>because</i>	ὥς	qui	que	wie	how
כֹּל <i>all</i>	ὥλος	ullus	seul	alle	whole
בָּמָה <i>to long</i>	κάμνω	....	....	....	....
בָּן <i>a gnat</i>	κνάω	cinifes	? canif	kneipen	nip
בָּנַע <i>to bend</i>	γόνυ	genu	genou	Knie	knee
	γωνία	cuneus	coin	knicken	coign
בָּפַל <i>to double</i>	[fold]	? copula	couple	Koppel	couple
בָּפַף <i>to bow</i>	κάμπτω	cavus	caverne	kippen	cup
בָּפַר <i>to hide</i>	....	....	? couvrir	....	? cover
בָּקַר <i>to dig</i>	....	....	carrer	....	quarry
*בָּרַז <i>to proclaim</i>	κράζω	crocio	....	kreischen	shriek
בָּרַר <i>to leap</i>	σκαίρω	curro	char	karren	carry
בָּהַת <i>to heat</i>	? κησθιμός	cudo	....	....	....
בָּהַת <i>to faint</i>	....	laxus	languir	....	lag
בָּהַת <i>a tablet</i>	λευκός	lux	....	leuchten	light
בָּהַת <i>to muffle</i>	λανθάνω	lateo	[? claudio]	....	lid
בָּהַת <i>to deride</i>	....	ludo	é-luder	....	il-lusion

HEBREW.	GREEK.	LATIN.	FRENCH.	GERMAN.	ENGLISH.
לָעַג <i>to mock</i>	γελάω	....	....	lachen	laugh
לָעַט <i>to devour</i>	....	glutio	glouton	....	glut
לָפִיד <i>a flame</i>	λάμπω	lampas	lampe	....	lamp
לָפֶה <i>to lap</i>	λείχω	ligurio	langue	lecken	lick
לָשׁוֹן <i>the tongue</i>	? γλῶσσα	....	....	....	....
מֵאָה <i>a hundred</i>	? μέγας	? magnus	....	? Menge	? much
מִדָּה <i>to measure</i>	μέτρον	meta	mesure	messen	mete
מִיָּד <i>to melt</i>	ὀμίχω	mingo	[? muck]	[? mucus]	? meek
מִדָּו <i>to waver</i>	[mutiny]	moveo	mouvoir	[muto]	mow
מִדָּק <i>to jeer</i>	μῶκος	....	moquer	....	mock
מָוֶה <i>to die</i>	μωτός	mors	mort	Mord	murder
מָחָא <i>to clap</i>	μάχομαι	macto	....	....	smack
מָחָה <i>to wipe</i>	ἀπο-μύσσω	e-mungo	....	....	....
מִי <i>who?</i>	τίς;	quis?	qui?	wer?	why?
מָלֵא <i>to fill</i>	μάλα	multus	mille	viel	mile
מָלַל <i>to talk</i>	πλοῖον	plus	plouvoir	voll	flow
מָלַל <i>to be smooth</i>	λαλάω	lallo	[loll]	lallen	lull
מָלַח <i>to be smooth</i>	μαλακός	mulceo	? mêler	milch	melt
מָלֵךְ <i>to allot</i>	νέμω	numerus	....	....	....
מִזְגֵּה <i>to mix</i>	μίγνυμι	misceo	mixer	mischen	mingle
מָצָא <i>to find</i>	μετά	[*מָצָא]	....	mit	meet
מָצַח <i>to suck</i>	μούζω	musso	....	....	mutter
מָצַק <i>to melt</i>	? μικρός	maceo	maigre	mager	meager
מָרָר <i>to be bitter</i>	[moero]	amarus	morne	mürrisch	mourn
מָשַׁל <i>to rule</i>	βασιλεύς	....	....	....	....
מָשַׁח <i>to touch</i>	μάσσω	....	....	....	....
מָשַׁל <i>to will</i>	φαῦλος	....	....	faul	foul
מָשַׁח <i>to lead</i>	ἡγέομαι	ago	agir	....	act
מָשַׁח <i>to wander</i>	....	nuto	....	....	nod
מָשַׁח <i>to rest</i>	ναίω	....	....	....	....
מָשַׁח <i>to reel</i>	νεύω	....	....	nicken	....
מָשַׁח <i>to raise</i>	τίλλω	tuli	tolerer	[מָשַׁח]	tall
מָשַׁח <i>to keep</i>	τηρέω	tueri	....	....	....
מָשַׁח <i>to smile</i>	....	neco	nuire	....	an-noy
מָשַׁח <i>a lad</i>	ἀνήρ	....	....	....	....
מָשַׁח <i>to fall</i>	σφάλλω	fallo	falloir	fallen	fail
מָשַׁח <i>to fell</i>	κόπτω	[chop]	couper	....	cuff
מָשַׁח <i>to give</i>	δίδωμι	donum	donner	....	en-dow

HEBREW.	GREEK.	LATIN.	FRENCH.	GERMAN.	ENGLISH.
נָתַר <i>to palpitate</i>	τρέω	terreo	trembler	....	tremble
*קָחָה <i>to view</i>	....	? sequor	....	? suchen	sight
סֶלֶע <i>a rock</i>	....	silex	....	....	....
עָבַר <i>to pass</i>	ὑπέρ	super	....	über	over
עָבַב <i>to love</i>	ἀγαπάω	....	....	....	....
עָוָל <i>evil</i>	....	....	....	übel	? ill
עָלָה <i>to ascend</i>	? ἀλλομαι	? alo	? ad-olescence	....	ad-ult
עָלָה <i>to cover</i>	καλύπτω	clepo	....	....	....
עִם <i>with</i>	ἔμα	simul	en-semble	sammt	same, ?seem
עָמַל <i>to toil</i>	μῶλος	moles	....	....	moil
עֶנֶב <i>a collar</i>	....	....	....	Nacken	neck
עָרַךְ <i>to arrange</i>	....	rectus	rang	Reihe	row
עָרָה <i>the back</i>	? ἐρέφω	....	....	....	? roof
עָרַךְ } <i>to distill</i>	....	[נָסַר]	....	{ trieben	drip
רָצַף } <i>to distill</i>	....	....	....	{ tropfen	drop
עָשַׁשׁ <i>to smoke</i>	ἄτμός	....	....	Athem	....
פָּאָר <i>to be beautiful</i>	....	....	....	....	? fair
פָּגַע <i>to strike</i>	πήγημι	figo	[pack]	pochen	peck
פָּגַר <i>to faint</i>	....	piger	....	....	....
פָּדַר <i>fat</i>	πατήρ	vitricus	pâître	Futter	feed
פָּוַג <i>to be torpid</i>	....	....	....	....	fag
פָּוַח <i>to blow</i>	....	? bufo	? bouffer	? puffen	? puff
פָּוַק <i>to waver</i>	[fickle]	vagus	vaciller	schwanken	wag
פָּוַל <i>a bean</i>	....	? bulla	[? pulse]	....	? boll
פָּוַר <i>a lot</i>	φᾶρος	....	....	....	pall
פָּיִמָה <i>fat</i>	πίων	pinguis	....	....	....
פָּר <i>a bullock</i>	πόρτις	porto	....	Farre	....
פָּרַד <i>to scatter</i>	....	pars	part	[brittle]	party
פָּרָה <i>to bear</i> }	φέρω	fero	fertile	fahren	burden
פָּרַךְ <i>to break</i>	βαρίς	pario	fruit	Börde	born
פָּרַץ <i>to rend</i>	Φρήγνυμι	frico	? froisser	brechen	wreck
פָּרָץ <i>to rend</i>	....	....	....	....	? burst
פָּרַק <i>to tear off</i>	[fringe]	[fray]	franchir	frank	free
פָּרַח <i>to persuade</i>	πείθω	fides	foi	[? בָּטַח]	faith
פָּתַח <i>to open</i>	πετάννυμι	pateo	é-pandre	? spreiten	? span
פָּחַק <i>to laugh</i>	καχίζω	cachinnor	....	gackeln	giggle
פָּעַד <i>to step</i>	....	scando	....	....	? climb
פָּעַה <i>to watch</i>	σκέπτομαι	specio	[שָׁמַר]	spähen	spy

HEBREW.	GREEK.	LATIN.	FRENCH.	GERMAN.	ENGLISH.
קוֹל <i>the voice</i>	καλέω	calo	....	....	call
קָטַל <i>to kill</i>	κτείνω	[kill]	....	quälen	quell
קָטַן <i>little</i>	στενός	tendo	[קָטַן]	dünn	thin
קָלָה <i>light</i>	κέλης	celer	ac-célé rer	....	ex-cel
קָחָה <i>to get</i>	....	....	gagner	....	gain
קָרָה <i>cold</i>	κρύος	cruor	ichor	Gehren	gore
קָרָא <i>to call</i>	γηνώω	? garrio	crier	krähen	cry
קָרָה <i>to meet</i>	κυρέω	....	....	....	....
קָרְן <i>a horn</i>	κέρας	cornu	corne	Horn	corner
רָאָה <i>to see</i>	Forάω	verus	garder	wehren	wary
רָגַז <i>to be angry</i>	ὀργή	rego	rage	recken	reach
רָדַם <i>to snore</i>	δαρθάνω	dormio	dormir	traumen	dream
רָדַף <i>to shake</i>	? τρίβω	....	....	reiben	rub
רָקַע <i>to empty</i>	ἐρεύγομαι	....	....	....	....
רָבַר <i>to contend</i>	....	? rivalis	[strive]	streben	? raffle
רָמָה <i>to hurl</i>	....	ramus	....	....	ram
רָנָה <i>to shout</i>	....	....	....	....	rant
רָפָא <i>to mend</i>	ῥάπτω	[reeve]	....	Reef	raft
רָשָׁא <i>to bale</i>	....	....	? écope	? schöpfen	scoop
רָשָׁא <i>to ask</i>	....	con-sulo	conseil	....	counsel
רָשָׁף <i>to pant</i>	[snap]	....	....	schnauben	snuff
רָשָׁר <i>leaven</i>	....	....	....	sauer	sour
רָשָׁט <i>a rod</i>	σκήπτρον	scipio	....	schaft	shaft
רָשָׁב <i>seven</i>	ἑπτά	septem	sept	sieben	seven
רָשָׁב <i>to break</i>	....	....	....	? Schiefer	? shiver
רָשָׁד <i>the breast</i>	τίτθη	....	téton	Zitz	teat
רָשָׁר <i>an ox</i>	ταῦρος	taurus	....	Stier	steer
רָשָׁחַל <i>onycha</i>	σκόλλω	[skull]	écaille	Schale	shell
רָשָׁחַמ <i>to put</i>	? τίθημι	? pono	....	? thun	? do
רָשָׁחַמ <i>to place</i>	ἵστημι	sto	....	stehen	stand
רָשָׁחַק <i>to drink</i>	[succus]	sugo	such	saugen	soak
רָשָׁחַל <i>to be wise</i>	....	....	....	....	? skill
רָשָׁחַל <i>to strip</i>	σולάω	vello	spolier	Fell	peel
רָשָׁחַם <i>there</i>	τῆμος	tum	....	dann	then
רָשָׁחַם <i>a name</i>	? σῆμα	....	....	....	....
רָשָׁחַמ <i>to cast</i>	....	mitto	mettre	schmeissen	smite
רָשָׁחַם <i>the sun</i>	ἥλιος	sol	soleil	Sonne	summer
רָשָׁחַם <i>a tooth</i>	ὀδός	dens	dent	Zahn	dent

HEBREW.	GREEK.	LATIN.	FRENCH.	GERMAN.	ENGLISH.
שָׁעַר <i>to shiver</i>	χίρ	hirsutus	[hair]	Schauer	shaggy
שַׁעַר <i>a gate</i>	θύρα	...	....	Thur	door
שָׁפָה <i>the lip</i>	[sip]	sapor	ab-sorber	schlappen	lap
שָׁפֵט <i>to judge</i>	....	....	....	Schöppe	....
שֵׁשׁ <i>six</i>	ἑξ	sex	six	sechs	six
תָּלָה <i>to hang</i>	τλάω	tollo	....	[*תָּלַל]	[See תָּלַל]
תַּנִּינִי <i>a dragon</i>	τεῖνω	tenuis	tenir	dehnen	tender
תַּפְּלָה <i>insipid</i>	....	....	....	....	? fool
תַּפֵּחַ <i>to beat</i>	τύπτω	tympanum	taper	zapfen	tabor
*תָּרַע <i>to rend</i>	τερίω	tero	....	zehren	tear

This list is sufficiently copious to prove a more than accidental agreement in words of frequent use. Many of these Hebrew roots are evidently related to each other, and most of them are found in several kindred forms. The same is true of their European equivalents. Among these the selection has here been made not so much for the purpose of exhibiting the most palpable similarity, as to include the greatest variety of distinct etymons in each line of descent. We have not room to express the numerous cognates and derivatives of each, to trace the connection of their meanings with the common or generic import, nor to note the various orthographical changes that they have undergone. If the reader will take the trouble to investigate these points at his leisure, as he may readily do, with the help of good lexicons of the respective languages, he will soon satisfy himself how widely these radices have ramified and how intimately they are connected. A comparison with their Arabic and Sanscrit parallels would still further verify the foregoing results.

II. MONOSYLLABIC ROOTS.—It is well settled that the so-called *weak radicals* in Hebrew verbs, technically denominated Pe-Aleph, Pe-Nun, Pe-Yod, Lamed-He, etc., which drop away in the course of inflection, were not in reality originally trilateral at all, but that these letters were only *added* in those forms in which they appear, for the sake of uniformity with regular verbs. But these constitute in the aggregate a very large part, we apprehend a decided majority of all the verbs

most frequently employed in the language. Besides these there is another very large class of roots of kindred or analogous signification with each other, and having two radicals in common. All these, as Gesenius has ingeniously shown in his *Lexicon*, are likewise to be regarded as essentially identical, the idea clinging in the two letters possessed by them in common. Thus we have reduced nearly the other moiety of Hebrew verbs, and these it must be remembered are the ground or stock of the entire vocabulary, to triliterals. The presumption is not an unwarrantable one, that *all* the roots might etymologically be similarly retrenched. The few quadriliterals that occur are unceremoniously treated in this manner, being regarded as formed from ordinary roots by reduplication or interpolation.

Now it is a remarkable coincidence that the ultimate theme of the primitive Greek verb has been ascertained, in like manner, by modern philologists to be a monosyllable, consisting of two consonants vocalized, in precise conformity with the Hebrew system of vowel points, by a single mutable vowel. Thus the basis of such protracted forms even as *λανθάνω*, *μανθάνω*, *διδάσχω*, becomes *λαθ*, *μαθ*, *δαχ*. Indeed, Noah Webster has applied the same principle to all the roots of English words; and in his dictionary (we speak of the quarto edition, originally published at New Haven in two volumes) he has indicated them as "class Dg, No. 28," etc., although he seems never to have published the key or list of this classification.

III. PRIMITIVE TENSES.—In nothing perhaps does the disparity between the Greek and the Hebrew verb strike the student at first more obviously than the multiplicity and variety of tense-forms in the former, compared with the meager and vague array of tenses in the latter. A little further examination, however, shows that by means of the various so-called *conjugations* (Niphal, Hiphil, etc.) the Hebrews managed to extend their paradigm to pretty considerable dimensions. Here the Heb. Piel and other dageshed conjugations evidently correspond with the *reduplication* of the Greek perfect and pluperfect tenses, while the prefixed syllable of Hiphil, etc., affords a clue to the device of the simple *augment* in Greek. These, how-

ever, are comparatively unimportant, although interesting analogies.

The root of the Hebrew verb is found in its least disguised form in the *præter Kal*. The future is but a modification of this, as is especially evident from the facility with which it resumes the præterit import with "vau conversive." The past is naturally the first and most frequent tense in use, because it is historical. In all these respects the præter answers to the Greek *second aorist*. The augment of this tense was a secondary or subsequent invention, and accordingly Homer habitually disregards it. The "Attic reduplication" (for example, ἡγᾶγον) had a still later origin. The second aorist gives the root in its simplest if not purest form. It is further remarkable that *none but primitive verbs have this tense, and no Greek verbs are primitive but those which exhibit a monosyllabic root* as found in the stem of the second aorist. We invite the attention of scholars especially to these last enunciated principles. They show that this tense was originally the ground-form of the verb.

No tense in Greek exhibits greater modifications of the root than the present. This argues that the tense itself was of comparatively late date. Accordingly the derivative verbs most usually have it, although defective in many other parts; and the variety of forms under which it appears, occasions most of the so-called irregularities set down in tables of Greek verbs. Now the Hebrew has properly no present tense. Present time can only be expressed by means of the participle, with the substantive verb (regularly understood) like our "periphrastic present," ("I am doing," etc.) True to the analogy which we have indicated, the junior members of the Hebraistic family, especially the Chaldee and Syriac, constructed a present tense out of the participle, by annexing the inflective terminations appropriate to the different numbers and persons. This process illustrates the formation of

IV. VERB INFLECTIONS.--In Greek, as in Hebrew, the personal endings are obviously but fragments of the personal *pronouns*, appended to the verbal root or tense-stem. This is so generally recognized to be the fact with respect to both these languages, that we need dwell upon it only for the purpose of explaining, by its means, some of the peculiarities of the Greek

verbs in $-\mu$. This termination, which reappears in the optative of other verbs, was doubtless the original and proper sign of the first person, rather than the ending in $-\omega$. The former is the basis of the oblique cases of the pronoun of the first person, $\mu\acute{\epsilon}$, *me*; as the latter is the last, but non-radical, syllable of the nominative, $\acute{\epsilon}\gamma\omega$, *I*. It is in keeping with this that the verbs in $-\mu$ are some of the oldest in the language, for example, the substantive verb, $\epsilon\iota\mu\acute{\iota}$. The passive terminal $-\mu\alpha\iota$ is doubtless but a modification of the same. Now the principle or fact to which we wish to call particular attention in this connection is this: *Every primitive "pure" verb in Greek is a verb in $-\mu$* . By this rule the student may always know them, as there are no others, except the few factitious verbs in $-\nu\mu$, and very rare exceptions like $\rho\acute{\epsilon}\omega$, $\tau\acute{\iota}\omega$, $\pi\acute{\iota}\nu\omega$, which are attributable to disguises of the true root. Let it now be further noted, in confirmation of what we have stated above concerning the Greek primal tense, that *verbs in $-\mu$ have substantially the same inflection as the second aorist, and they have only those tenses with which these inflections are compatible*. Neither of these last-named principles, it is true, is carried out with exactness, for the aorists passive of other verbs seem to have usurped these active terminations; but we are persuaded they are in general the real clue to the defectiveness and peculiar inflection of the forms in $-\mu$. We therefore look upon the verbs in question as interesting links in the descent from the older Hebrew type.

V. DECLENSIONAL ENDINGS.—In the absence of any real declensions whatever in the Hebrew, or any proper cases—unless the “construct state” be entitled to be regarded as a genitive—there is little ground of comparison with the copious series of modifications of the Greek noun and adjective. Yet Webster has noted the resemblance of the plural ם and Chaldee ן to the English *oxen*, (archaic *housen*, etc.) The ν “epheleustic” has its analogue in the “paragoge” ן and is strikingly generalized in the “nunnation” of the Arabic.

VI. VOWEL CHANGES.—To the learner the Hebrew language seems very complicated in this respect; but the whole process of vocalization is wrought out under the following simple law: that “without the tone, a long vowel cannot stand in

a closed syllable, nor a short vowel in an open syllable." From this results practically the alternative of a *long vowel* or an *additional consonant* (or dagesh forte) in every unaccented syllable. In the Greek the following fundamental principle prevails: that a *long vowel* (or diphthong) *indicates the omission of a consonant*, except where it represents two short vowels; and this latter is tantamount to the other, for there is one *letter* less. Thus the systems of syllabication in both languages essentially coincide in this: that *length in the vowel is equivalent to another consonant*. We might take room to exemplify these rules, but the modern scholar will readily see their truth. In none of the later cognate languages is this principle regarded with much uniformity, although from the nature of the vocal organs themselves, it follows, even in so arbitrary a tongue (or rather so *historical* a spelling) as the English, that a vowel is naturally long when it ends the syllable, and short when a consonant closes the sound. But in the Greek and Hebrew the law we have propounded is consistently carried out in a complete system of euphonic changes which lie at the very threshold of either language.

Accordingly, in exactness of *phonetic* representation these two languages have no rival, not even in the German, Italian, or Spanish. Though the original sounds are now somewhat uncertain, yet it is evident (unless we take the degenerate modern Greek, and the discrepant modern Rabbinical pronunciations as perfect guides) that each letter and vowel in both had its own peculiar power. The two alphabets, we know, were identical in origin; for if we distrust the story of the importation of the Phœnician characters by Cadmus into Greece, we have but to compare the names, order, and forms of the written signs (reversing them, as the two languages were read in opposite directions,) in order to satisfy ourselves that they are essentially the same. Even the unappreciable *h* has its equivalent in the *spiritus lenis*, (as the *z* may be visually represented by the *spiritus asper*,) and the old *digamma* (Faū) reappears in the consonantal *γ*. Perhaps the reason why *v* initial always has the rough breathing, is owing to its affinity to both these last named.

We trust we have said enough to illustrate our proposition, that these two lingual families, and especially their two chiefly

interesting representatives—which, widely variant as they are in age, culture, flexibility, and genius, yet by a remarkable Providence have been brought together in the only revelation written for man—have no ordinary or casual points of resemblance. We would be glad to see the subject extended by some competent hand, especially by a comparison of the venerable and rich Sanscrit and Arabic.

ART. VIII.—FOREIGN RELIGIOUS INTELLIGENCE.

PROTESTANTISM.

GREAT BRITAIN.

THE COLENZO CASE—ITS FINAL DECISION BY THE PRIVY COUNCIL.—We have traced in the former numbers of the *Methodist Quarterly Review* the history of this important case to the appeal of Bishop Colenso from a decree of South African Bishops—by which he was, on account of heresy, deposed from his See of Natal—to the Queen's Privy Council. The decision of this court, which is final, was delivered by the Lord Chancellor on March 29. The hearing of the appeal was commenced on June 27, 1864, when the Judicial Committee declined to entertain the question of the legality of the Bishop of Capetown's jurisdiction without fuller information. On December 14 the case again came on, when the Bishop of Capetown appeared under protest, denying, "with all due reverence, that her Majesty in Council has any jurisdiction in the subject-matter of the petition, or that any appeal lies from what he (Dr. Gray) has done in the matter, either to Her Majesty in Council, or to the Judicial Committee of the Privy Council." The defense concluded by stating that Dr. Colenso not having availed himself of the liberty of appeal to the Archbishop of Canterbury, against the sentence of deposition, as provided, but having appealed to the Judicial Committee of Privy Council, the appeal should not be allowed, because Dr. Gray was entitled to exercise the authority of a metropolitan bishop, and because Dr. Colenso received his bishopric on that

understanding. It was added that, if the petitioner should desire to impugn the letters patent, as having been improvidently granted by the Crown, the proper course for him to pursue would be by proceedings to repeal the said letters patent. The matter was elaborately argued before the Lord Chancellor, Lord Cranworth, Lord Kingsdown, Sir J. Romilly, and Sir S. Lushington. The court, on the part of the counsel of Bishop Colenso, was prayed to admit the appeal, and on the part of the counsel of the Bishop of Capetown, to "advise Her Majesty to pronounce for protest and against the said pretended complaint and appeal." On these points the court delivered judgment. After minutely recapitulating the circumstances which led the Bishop of Capetown to depose the Bishop of Natal from the office of bishop and deprive him of his see, the Lord Chancellor said:

As the question can be decided only by the Sovereign as head of the Established Church and depositary of ultimate appellate jurisdiction, their lordships will humbly report to Her Majesty their judgment and opinion that *the proceedings taken by the Bishop of Capetown, and the judgment or sentence pronounced by him against the Bishop of Natal, are null and void in law.*

This decision has a far-reaching importance not only with regard to the individual case on which it has been delivered, but with regard to all the colonial sees of the Church of England. It was allowed by the court that the letters patent of Bishop Gray, of Cape-

town, granted him the rights of a metropolitan. In these letters it is said:

We do will and ordain that in case any proceeding shall be instituted against any of the said Bishops of Grahamstown and Natal, when placed under the said metropolitan see of Capetown, such proceedings shall originate and be carried on before the said Bishop of Capetown, whom we hereby authorize and direct to take cognizance of the same. And if any party shall conceive himself aggrieved by any judgment, decree, or sentence pronounced by the said Bishop of Capetown or his successors, . . . it shall be lawful for the said party to appeal to the said Archbishop of Canterbury or his successors, who shall finally decide or determine the said appeal.

The letters patent creating the See of Natal contain the following:

We do further will and ordain that the said John William Colenso and every Bishop of Natal shall, within six months after the date of their respective letters patent, take an oath of due obedience to the Bishop of Capetown for the time being as his metropolitan.

Colenso took the oath accordingly as follows:

I, John William Colenso, Doctor in Divinity, appointed Bishop of the See and Diocese of Natal, do profess and promise all due reverence and obedience to the Metropolitan Bishop of Capetown and to his successors.

Objection was raised in his appeal by Bishop Colenso, on the ground of there not being in reality, at the time the oath was taken, any metropolitan see of Capetown, or any bishop thereof in existence, this see having been created some months later. Apart from this specific objection, which, whether valid or invalid, could not have affected the general principle, the letters seemed to be very plain. The metropolitan had power to cite the bishop and clergy to his bar, and a final appeal was open from his decision to the Archbishop of Canterbury. But the opinion of the privy council at once cuts away the entire foundation, by stating that the queen's letters patent have themselves no authority whatever, not having been made by any statute of the Imperial Parliament, nor confirmed by any act of the legislature of the Cape of Good Hope, or of the legislative Council of Natal. As in England and Ireland the queen has no power to create a new diocese, or to appoint a

bishop to such, without an act of parliament, so it is ruled that in a crown colony an act of parliament is necessary; and in colonies which have their own legislatures, the sanction of those legislatures must be obtained to give validity to the establishment of a diocese. The queen has a right of her own prerogative to command the consecration of a bishop, but no power to assign him any diocese not constitutionally created. Therefore the colonial bishoprics already founded, with the exception of Calcutta, Bombay, and Madras, sanctioned by acts of imperial parliament, and Jamaica, sanctioned by the local legislature, have no position in the eye of the law. The judgment is most sweeping in its consequences, since it renders all jurisdiction in such unsanctioned bishoprics, not only of metropolitans over bishops, but of bishops over the inferior clergy, invalid; so that in fact there is no jurisdiction at all, and the Bishop of Natal's clergy may, if he return, refuse to acknowledge his authority, just as he refuses to acknowledge that of the Bishop of Capetown. This places the Church of England in the colonies, with the single exception of Jamaica, in an entirely new position, making the authority of all bishops even to claim legally the title assigned, dependent upon acts of the legislature sanctioned by the queen.

Dr. Pusey has written an interesting letter on the decision of the privy council. He hails it as an indication that the Church of South Africa will soon be as free and as prosperous as the Scotch Episcopal Church and the Church of the United States. The Church, he thinks, is now freed from all complicity with Dr. Colenso, over whom, neither directly nor indirectly, it has any jurisdiction.

The trustees of the Colonial Bishopric's Fund, from which the salaries of the colonial bishops are for the most part paid, have announced that they are not prepared to pay the arrears of the salary of Bishop Colenso, and it is therefore expected that another legal contest may possibly take place.

MONASTICISM IN THE CHURCH OF ENGLAND.—The monastic institution called the Benedictine Brotherhood, or the "Order of English Benedictines," and founded by "Brother Ignatius," seems to root itself in the Anglican

Church. New features, mostly taken from the Roman Catholic orders, are developed almost every month. Among the latest of these new developments is the introduction of a "forty hours' prayer, with perpetual adoration of the blessed sacrament," which was for the first time commenced at the Norwich Monastery on April 29. It was announced that "the sacred host" would be "taken from the tabernacle and enthroned upon the altar," that the "adoration" would be conducted in silence, a certain number taking their turn upon the altar and to succeed one another, and that any person subscribing £1 for the new church which the brethren of the English Order of St. Benedict propose to erect in Norwich, would be prayed for during the forty hours.

The most celebrated convert whom Brother Ignatius has yet gained for his monkish ideas is Miss Sellon, who has come to Norwich to inaugurate a congregation of Benedictine Nuns. On Good Friday, when Brother Ignatius introduced for the first time the entire ceremonial of the Roman Catholic Church, the new convert was present at the service in her full robes as "Mother Abbess," an acolyte bearing her handsome pastoral staff, while she herself wore the Benedictine frock, scapular, and headdress. Miss Sellon, the foundress of "sisterhoods," has for years enjoyed in the Church of England a much higher and more widespread reputation than Brother Ignatius is likely to attain for some time to come, and her influence may be sufficient to build up within a short time the female branch of the English order.

Another order, consisting of boys, has been established in honor of and called after St. William. On one day in the forty hours' prayer above mentioned, one of the boys of the order knelt before the altar thirteen hours.

PRESBYTERIANISM IN GREAT BRITAIN.

—By an unusual coincidence the upper courts of the three great divisions of Scottish Presbyterianism were this year sitting in Edinburgh at the same time. Usually the United Presbyterian Church meets about ten days in advance of the General Assemblies of the Established and the Free Churches. This year the meeting of all three has fallen in the same week, and probably half the Presbyterian ministers of Scotland had made

their appearance in the Scottish capital.

The United Presbyterian Synod was opened on May 15th, and chose for their moderator the Rev. Mr. Marshall, of Coupar-Angus. The report on statistics read showed that the number of ministers belonging to the denomination was 580, and of elders 4,308; preachers, 102; students of divinity, 133; members, 170,590; average Sunday attendance, 199,101; congregational income, £178,858; income for missions and benevolence, £50,696; total income, including miscellaneous revenues, £232,316; average contributions of members, £1 6s 11d.; number of Sunday scholars, 71,084.

In the Free Church Assembly, which was opened on May 18th, the retiring moderator, Principal Fairbairn, seconded by the Earl of Dalhousie, proposed as moderator the Rev. Dr. James Begg, whom the noble earl applauded for his resistance to Popish doctrines and influences, and for the strictness of his Presbyterian sentiments. Said Lord Dalhousie: "I am sorry to say that we now see the Church of England holding a dangerous flirtation with Popery, and that late circumstances have brought under the public eye the fact that even in our Protestant, or rather so-called Protestant Churches, that wretched device, the confessional, has again been established. Anything more degrading to liberal-minded men, anything more detrimental to the virtue and harmony of society, never was invented by Satan himself than that system of the confessional which, it now appears, is rearing its head in the front of the Church of England. And if we look at home we see our true-blue Presbyterianism flirting with that section of the Church of which we all know we entertain no very pleasant memories."

Dr. Begg then delivered an address on the position and principles of the Free Church, characterized by strong expressions against the Church of Scotland, and still more the Church of England. He showed conclusively the happy results which had followed their separation from the State Church. He said:

Ever since the disruption the contributions toward the Free Church have averaged about £350,000 a year, or £50,000 a year more than the revenue of the Church Establishment, including the value of manse and glebes. We would

thus not only have been false to truth, but, as it has turned out, immense pecuniary losers, apart from the disruption. The amount contributed to the Free Church since 1843 has been no less than about £7,000,000 sterling.

The result of the opposite procedure on the part of those who remained in the established "Church of Scotland" had been very different. While our protest has never been answered, the settling of so sacred a matter as the ordination and induction of ministers is arranged now by a mere Act of Parliament, just as if ministers of Christ were only so many higher policemen. The Church has thus consented to merge herself so far into the State, and to become even in the most sacred matters only a part of one of the kingdoms of this world—all this, of course, to secure her endowments. In other words, she sells her own freedom and the kingship of Christ for pelf, and if the sinful and fatal concession thus made has not yet been driven to further issues by the civil courts it is only because an emergency has not yet arisen. Between obeying Christ and Caesar the distance is infinite. The ministers of the Established Church, even though willing, cannot now obey Christ in settling ministers, except in so far as they are allowed to do so by Lord Aberdeen's Act, and that Act expressly excludes the will of the people, apart from mere technical reasons, as entitled to the least weight in a matter so important; so that both Church and people are now equally enslaved by the civil power. The Jews might, therefore, as well have claimed to be loyal to Christ when they arrayed him in a scarlet robe, and put a reed in his hands, and a crown of thorns upon his head, crying "Hail, king of the Jews!" at the very time when their conduct as well as their words said, "We have no king but Caesar," as our modern churchmen are entitled to claim that they are loyal to him when in every case of debate they regulate their conduct by Acts of Parliament, and not by the Acts of the Apostles.

The most interesting feature in the contemporaneous history of Scottish Presbyterianism is the union movement. In the General Assembly of the United Presbyterian Church, the committee on the proposed union with the Free Church reported that the Reformed Presbyterian Church and English Presbyterian Churches had joined in the conferences, and so

far as the negotiations—which were narrated at length—had gone, they found a general agreement in principle with some diversities of practice. As the joint committees thought it necessary to move with care and deliberation, they were not yet prepared with a final report, and asked reappointment. The Synod resolved to express their interest in the statements of the report, and their gratification to learn that the conferences had again been characterized by mutual frankness and brotherly confidence and affection, and to reappoint the committee to continue to prosecute the object. On May 19th the sittings of the Free Assembly and United Presbyterian Synod were suspended, that a conference of both bodies might be held to promote Christian union. The Moderators presided in turn, and addresses on the state of religion at home and abroad were delivered by Principal Fairbairn, of Glasgow, and Dr. Cairns, of Berwick-on-Tweed.

The General Assembly of the Church of Scotland was likewise opened on May 10th by Lords Belhaven and Stenton, her Majesty's Lords High Commissioners, who for the twenty-seventh time since 1831 have been appointed to represent the royal person in the Supreme Court of the Scottish Episcopal Church. Dr. Macfarlane, Minister of Duddingstone, was elected Moderator. The Assembly had on May 23d and 24th an interesting discussion on the subject of innovations in public worship. The question was brought up by overtures from the provincial Synod of Merse and Teviotdale, and from the Presbyteries of Glasgow, Aberdeen, and others, calling attention to the fact that innovations had been introduced into the public worship of certain congregations without presbyterial sanction, representing that the deliverance of last General Assembly had been interpreted by some as giving countenance to these innovations, and praying the Assembly to legislate in such a way as should be conducive to uniformity and peace. The innovations specially pointed at were: 1st, changed postures of worship—kneeling instead of standing to prayer, and standing instead of sitting to sing; 2d, the use of instrumental music in the service; 3d, the use of *quasi* Liturgies; and 4th, the private dispensation of the Communion. The two latter were more particularly pointed to by the opponents of change, while above

the question of the expediency of one or more of the changes was the question of the constitutional right of congregations to introduce them. The changed postures and organs have already found their way into several churches, but the only alleged case of the use of liturgical forms was Old Greyfriars, (Dr. Lees,) the minister of which had also introduced the practice of private communion. The deliverance of last Assembly, without striking at any of the innovations themselves, simply conferred a determination to put in force the laws of the Church in respect to any innovations whereby the harmony of particular congregations or the peace of the Church might be disturbed. The object of the overtures was to obtain a more distinct expression from the Assembly in disapprobation of these changes, or at least of the method taken of introducing them—namely, at the will of particular congregations, instead of, according to Presbyterian usage, obtaining the assent of their ecclesiastical superiors.

The debate was opened by Dr. Pirie, Professor of Divinity in Aberdeen, who moved a resolution, declaring that the introduction into congregations of changes on the long established forms of worship without the authority of Church courts, and under the pretense of congregational independence, was inconsistent with the principles of Presbyterian Church government, and might not only bring the Church into collision with the civil courts, but prove subversive of the Presbyterian constitution; and, while recommending the utmost tenderness to the feelings of unanimous congregations as to matters of form, enacting that all such arrangements should be regulated by the Presbytery of the bounds, whose decisions should be absolute until and unless finally reversed by the Assembly; and the General Assembly strictly prohibit all ministers and office-bearers from assuming independent jurisdiction in such matters as are inconsistent with the vows of submission pledged by them at ordination to the inferior courts, on pain of the highest of censures; and in the event of disobedience, the General Assembly further authorize and enjoin Presbyteries to proceed with and prosecute such censures to such conclusions as may seem essential for restoring the peace and asserting the constitution of the Church.

This subject was ably and thoroughly argued by Professors Stevenson and Crawford, of Edinburgh University, by Dr. Nisbet, Principal Tulloch, Dr. Norman Macleod, and Dr. Lee, and finally adopted by one hundred and seventy-three against one hundred and forty votes. Dr. Lee protested against the deliverance for himself, and those who should adhere to him. The resolution of the present Assembly is directly at variance with that of 1864, which tolerated all such changes as did not disturb the harmony of congregations. The result of the vote has created considerable sensation.

ROMAN CATHOLICISM.

FRANCE.

THE FRENCH GOVERNMENT AND THE POPE.—The reaction against the claims put forth by the Pope in his late Encyclical is on the increase throughout Europe. Nowhere is it more significant than in France. Until the present year the government has always endeavored to avoid any disagreement with the Pope and the bishops, but this year the Minister of Worship made in the Senate a very significant speech against the claims of the Ultramontane party, severely attacking the Encyclical and the Council at Rome in 1863, and favoring the enforcement of the French laws against any encroachments of the hierarchy. Mr. Rouland showed up Ultramontanism in the most conclusive manner, and summed up his speech by the following:

For me, the Encyclical of Pius IX. tends only to the openly avowed aim of Gregory XVI., to bar the way before modern civilization, under whatever name it may present itself. There are two systems which ruin religious sentiment, the revolutionary and the Ultramontane. The first denies all divine revelation, exalts human reason, leaves the passions uncurbed, tells the Pope, (whom I wish with all the energy of my convictions to maintain in Rome,) "The hour for exile is come; go forth into the Christian world and seek a shelter; forsake the Eternal City," . . . and when all begins to totter, a free Church in a free state will be decreed, in order the better to substitute indifference to faith! The second, the Ultramontane (from hatred of the one do not turn your eyes away from the perils of the other) exalts the pontifical power above the true state of things, denies the rights of the state,

even when the state merely interferes to maintain the national institutions and the public peace; alters, does violence to, our admirable religion, gives exigencies to her not her own, and doctrines of which she had never dreamt, and exposes her to become irreconcilable to the independence of the people, and to all legitimate liberty.

Mr. Rouland also gave the history of the *syllabus*, a copy of which had been in his hands for three years. It had been prepared by Bishop Gerbet, of Perpignan, and carried to Rome to be used at the nick of time against modern civilization, and to upset this small but estimable party of liberal Catholics. The time proved to be convenient, soon after the Franco-Italian Convention of September 15, 1864.

No less dissatisfied than with the Minister of Public Worship, the Roman Catholics are with the Minister of Public Instruction, who has made to the emperor an elaborate report on the condition of primary education in France, as compared with the leading Protestant countries. It appears from this report that there still are 881,800 children between seven and thirteen who are not taught to read; there are still forty per cent. who leave school in ignorance. In 1862, one third of the men of twenty years of age, when called to sign their names on the conscription list, were unable to do so. And twenty-eight per cent. of married men, and forty-three per cent. of married women, were not able to sign the wedding register.

The Ultramontane party found some consolation for the hostile attitude of the government in a speech made by Mr. Thiers on the Roman Question. Before the revolution of 1848 Thiers was regarded by the Ultramontane party as one of their most dangerous enemies. In his works he seemed to be a decided Voltairean; as a statesman he demanded, in 1846, that the Jesuits should be expelled from France. Since 1848, Thiers, like Guizot and most of the statesmen devoted to the interests of the family of Louis Philippe, have deemed it necessary to form an alliance with the Ultramontane party. Thiers, in his speech, undertook to censure the attitude of the French government as not favorable enough to the temporal power of the Pope, and proposed an amendment to the address to the crown, recognizing the necessity of maintaining

the temporal power, if necessary, by French bayonets. He contended that the temporal sovereignty of the Pope is absolutely necessary to the existence of the Roman Catholic religion, and that therefore the people of the pontifical states must be refused the right to change their form of government. Mr. Thiers has thus cut himself loose from the entire progressive party of Europe, who are unanimous in demanding the abolition of the temporal power. He has gained on the other hand, for the first time in his life, the applause of the Ultramontanes, though by no means their confidence; for while they pronounce his political views to be correct, they are by no means satisfied that his theology has become orthodox. The amendment proposed by Thiers received eighty-four votes, a little less than one third of the total vote.

THE ROMAN CATHOLIC CHURCH IN ENGLAND.—As no religious census is taken in England, it is impossible to state the exact membership of those religious denominations which do not provide themselves at their stated meetings for a return of the statistics of their Churches. As the Roman Catholic Church does not officially ascertain the number of her members, her numerical strength in England is a matter of controversy. The accession to the Roman Church of many men of high social position has made many, both Catholics and Protestants, believe that she has of late made considerable progress. This opinion, however, is not born out by facts. If we examine, for instance, the official statistics of marriages, we find that the following number of marriages were registered in Catholic Churches in 1859, 1860, 1861: In 1859, 7,756; in 1860, 7,800; in 1861, 7,782. Compared with the number registered in other Churches, these figures indicate a Catholic population of somewhat more than one million, a figure which is also in harmony with other statistics. If it is in the main correct, and of this we believe there can be no doubt, the Catholic population has increased in a less proportion than the aggregate population of the kingdom. In one respect only the Catholics stand at the head of the religious denominations of England: in the number of convicts furnished to the prisons. It appears, from official

documents laid before the English Parliament, that on January 1, 1864, the total prisons in England contained 27,307 prisoners, and that of this number no less than 5,538 were Catholics.

Thus while the Catholics constitute about one twenty-fifth of the total population, one fifth of all the prisoners are Catholic.

ART. IX.—FOREIGN LITERARY INTELLIGENCE.

GERMANY.

Dr. Spiegel has made another valuable contribution to the literature on the Eastern Religions by a commentary on the Zendavesta. (*Commentar über das Avesta*, vol. 1. *Der Vendidad*. Leipzig, 1865.) Dr. Spiegel some years ago published a translation of the Vendidad, and in the prosecution of his study of the sacred books of the Parsees deemed it necessary to learn the Guzerati language, and to study the version of the Vendidad executed in that idiom by the Parsee Aspendiarjee Framjee. In his new commentary on the Vendidad he gives many corrections of his former views, derived from the study of the Guzerati version.

A very interesting phenomenon of the present age is the appearance of reformatory schools among the Mohammedans as well as the Hindoos. On the former an interesting essay has been published by H. Sherner, (*Die Mutaziliten oder die Freidenker in Islam*. Leipzig, 1865,) who believes that this youngest school of Mohammedan freethinkers bids fair to be more successful than their predecessors.

The important work on the History of the Greek Church by Dr. Pichler, lecturer on Roman Catholic Theology at the University of Munich, has been completed by the appearance of the second volume. (*Geschichte der Kirchlichen Trennung zwischen dem Orient und Occident*. Munich, 1865.) This volume treats, in separate chapters, of the Russian Church, the Hellenic Church, the Nestorians, the Armenians, the Jacobites, the Copts and Abyssinians, the Maronites, and the Modern Protestant Missions in the Levant. Then follows a Historico-Dogmatic Treatise of the Papacy in its antagonistic relation to the

Eastern Church, consisting of three chapters: 1. The Primacy and the Church. 2. The Primacy and the Patriarchs. 3. The Primacy and the Dogma. In the last part of the volume are the different theories as to the extent of the papal power prevailing in the Roman Catholic Church since the beginning of the sixteenth century. The work of Dr. Pichler is pronounced by the most competent critics a work of superior excellence. A Greek journal, the "Klio," published at Trieste, says that Dr. Pichler is the first Roman Catholic theologian who, although firmly adhering to the Roman Catholic dogma, has impartially written the history of the great schism. Professor A. Ritschl, of Göttingen, the author of the work on the old Catholic Church, the New Evangelical Church of Berlin, the "Literarische Centralblatt," of Dr. Zarncke, and many other Protestant critics, regard the book as one of the most important productions of recent Catholic literature. The conciliatory spirit of the book toward the Greek Church has caused it to be put in the Roman Index of Prohibited Books, and the author has been summoned by Rome to submit to this sentence of condemnation. Several Ultramontane theologians of Germany, as Professor Hergenröther of Würzburg, Professor Mittermüller, and others, have, at the same time, severely attacked him. To these Dr. Pichler has replied in a pamphlet entitled *Au meine Kritiker*, (To my Critics,) in which he defends his work.

The eleventh volume of the Ecclesiastical Year Book of Matthes (*Kirchliche Chronik*, Altona, 1865) presents a brief outline of the Church history of the year 1864. The work is valuable, as far as the history of Germany and some other European countries is concerned, as it is the only periodical covering the ground; but as far as America is con-

cerned it is more than worthless. On the religious condition of the United States it gives twenty lines, one half of which consists of the ecclesiastical statistics of Cincinnati, and the other half stating the re-election of Lincoln, the "liberation of the fugitive slaves" by the House of Representatives, and the abolition of slavery in Maryland.

Professor Hundeshagen, of Heidelberg, has published the first volume of an important work on the History of the Constitution of the Protestant Churches, principally those of Germany and Switzerland. (*Beiträge zur Kirchenverfassungsgeschichte und Kirchenpolitik, insbesondere des Protestantismus*. Wiesbaden, vol. 1, 1865.) The first volume contains three essays, treating, 1. Of "the religious and the moral element of Christian piety," and their "influence upon the development of the doctrine and the Church constitution of the earlier Protestantism." 2. Of the Reformation of Zuinglius and the Theocracy at Zurich. 3. Of the distinctive religious peculiarities of Lutheran and Reformed Protestantism, and their influence on Church constitution. Together these three essays present a history of Church Constitution until the end of the sixteenth century.

Simultaneously with the celebrated Codex Sinaiticus, Professor Tischendorf discovered, on his last literary journey, a complete copy of the Epistle of Barnabas, of which hitherto a considerable portion was unknown. The publication of the entire epistle has called forth a valuable monograph by Professor Weizsäcker, of Tübingen, entitled, *Zur Kritik des Barnabasbriefes aus dem Codex Sinaiticus*. (Tübingen, 1864.) The author tries to prove that the Epistle was written shortly after the destruction of Jerusalem and after the Epistle to the Hebrews, and not, as has been recently asserted, under the Emperor Hadrian, to a congregation leaning toward Judaism.

The apologetic literature has received valuable contributions by a work from Professor Luthardt, of Leipsic, entitled "Apologetic Lectures on the Fundamental Truths of Christianity." (*Apologetische Vorträge über die Grundwahrheiten des Christenthums*. Leipsic, 1864.) In ten popular lectures the author refutes the views of modern infidelity concerning the Personal God, the Creation, Man,

Religion, Revelation, the History of Revelation, Paganism and Judaism, the Person of Christ.

Of a more speculative character is a work from Professor Auberlen, of Basel, on Divine Revelation. (*Die Göttliche Offenbarung*, vol. 2, 1864.) The first volume of this work appeared in 1861; the second, published last year, treats of man as a religious being. The death of the author, which occurred at Basel on May 2, 1864, leaves this work incomplete. A biographical sketch of Auberlen, who was highly esteemed as a theological author, is added to the second volume of the above work.

A new work on the Constitution and Present Condition of all the Oriental Churches, has been published by Dr. Silbernagel, (Roman Catholic,) Professor of Ecclesiastical Law at the University in Munich. (*Verfassung und gegenwärtiger Bestand Stimmlicher Kirchen des Orients*. Landshut, 1865.) The work seems to be more complete than any previous work, and at the same time commendable for accuracy.

Among the various editions of the celebrated Encyclical, of December 8, 1864, the one published at Cologne is especially valuable. (*Die Encyclica Sr. Heiligkeit des Papstes Pius IX.*) It contains the original text, printed after the official edition of Rome, a German translation, as well as the most important of the documents referred to in the Encyclical, namely, the Encyclical of November 9, 1846, the Allocutions of December 9, 1854, and of June 9, 1862. An introduction, which is said to have been written by a prominent Catholic theologian, attempts to refute the attacks which have been made upon the Encyclical from the stand-point of political liberty and modern civilization.

FRANCE.

The French *Académie des Sciences Morales et Politiques* proposed some time ago, as one of its periodical prize essays, "The Philosophy of St. Augustine, its Origin and Character, its Merits and Defects." The prize was won by Mr. Nourrisson, already well known to the literary world by monographs on Leibnitz, Bossuet, and Berulle. In his new work (*La Philosophie de Saint Augustin*, Paris, 1865, 2 vols.) Mr. Nourrisson con-

tends that St. Augustine's influence was due not so much to his ecclesiastical character as to his metaphysical acumen, and that by maintaining the rights of liberty against the Manicheans while he upheld the claims of divine grace in opposition to the Pelagians, he proved himself the champion of philosophy. The first volume of Mr. Nourrisson's work contains a memoir of the bishop and a detailed exposition of his views on certainty, God, the soul, the world, and liberty. In the second we have an account of the principal sources from which Augustine borrowed his ideas, then comes an estimate of the influence which the Augustinian theories exercised, especially during the seventeenth century, and the last chapter is devoted to a critical discussion of these theories themselves. Mr. Nourrisson concludes by saying that cotemporary philosophy may still derive much profit from the writings of Augustine; for while many of the views they embody have been rejected as obsolete or erroneous, the Christian spirit which it is desirable to infuse into the speculations of the present day has nowhere been better exemplified than in the voluminous writings of the Bishop of Hippo.

A prominent writer of the "Liberal" (Rationalistic) school of French Protestantism, Th. Bost, contributes a new volume (*Le Protestantisme Libéral*, Paris, 1865) to the *Bibliothèque Philosophique*, in which he repudiates as a calumny the epithet *négateurs* given to his friends and to himself by the orthodox party. Every false idea, he remarks, is a negation, and therefore those who advocate such ideas are the true "deniers," not those who combat them. Mr. Bost maintains that the orthodox clergy of the French Protestant Churches differ widely in their views from the Protestant Church of the sixteenth century, and that if the primitive Huguenots were to reappear they would certainly be excommunicated. The difference between the liberal and the conservative sections of the present Church he regards as only a difference of more or less. Mr. Bost begins by pointing out the errors of Romanism; he then argues that the attempt to fix for ever the dogmatic boundaries of the Church is, on the part of orthodox Protestants, illogical and impossible; and he concludes by examining the principal religious questions of the day, interpret-

ing them from the point of view of the new school, of which Mr. Colani and Réville are the chiefs.

Another volume of the *Bibliothèque Philosophique*, entitled *La Science de l'Invisible*, by Charles Lévêque, contains six essays or lectures on various points of psychology and theology. The author belongs to the "spiritualist" group of French philosophers, who defend against the Hegelians, Pantheists, and Materialists the personality of God and the immortality of the soul.

It would seem that, in the eyes of all candid men, the famous Encyclical of December 8, 1864, had for ever settled the question whether the Church of Rome is reconcilable with modern civilization and with the principles of civil liberty. Still there are a few enthusiasts among the Roman Catholics who pretend to believe in both the Church and in liberty. Among these belongs Abbé Bautain, who has just republished, in a volume entitled *La Religion et La Liberté*, a series of lectures, which were originally published a few weeks before the Revolution of 1848. The author has added some remarks on the nature and distinction of the two powers, spiritual and temporal, and also a sketch of the origin of political sovereignty. This last chapter is directed against the system of Rousseau.

A most important pamphlet on the Roman question has just been published by M. de Persigny, the intimate friend of the French emperor. The pamphlet is in the form of a letter to M. Trofong, President of the French Senate. M. de Persigny begins with stating that he has long had the presentiment that there was some grave secret at Rome, and that he resolved to go there and worm it out. He thinks he has wormed it out, and he gives the result to the world in the present pamphlet. He found, however, that the "great secret" was no secret after all, for "it was open as day" at Rome, and appeared to all eyes as clear as the light of the sun. It was simply the existence at Rome, long organized, of the enemies of France, and even now holding sway over all—popes, cardinals, religious orders, and governments. This party hates the civil legislation of France, and would, out of hatred of what it calls the revolutionary tendencies of France, imperil the secur-

ity of twenty popes. It has tried to bend to its yoke the clergy of France, and to overthrow the great work, nearly one hundred years old, of the French Revolution:

Fancy, my dear President, by the side of the cardinals, a whole world of deacons, sub-deacons, monsignori, priests, monks, princes, nobles, advocates, and so forth, spread among scores of religious orders—those orders forming in some sort as many sections of a vast Council of State who study, judge, and decide in all the affairs of Catholicity—congregations of the holy office, the consistory, immunities, propaganda, the *index*, rites, etc. Fancy this administration of the spiritual government of the universe with a staff of three or four thousand *employés*, ecclesiastics or laymen, at Rome, and fifteen thousand agents or correspondents abroad; and if you bear in mind that all this hierarchy, all this vast organization, is moved by the same idea, you will not be astonished at the powerlessness of a pope, though he be the best and the most holy of men, to control such a mass. When a party which personifies the interests and the prejudices of another period fills every post and all the approaches of power, and holds dominion over all the public bodies, there is no sovereign in the world capable of turning back the tide of their passions. A prince may doubtless, like Pius IX., by his ineffable goodness, and the touching virtues with which he adorns the pontifical throne, lessen the friction of the violent machine which carries him on, but he cannot change its direction.

M. de Persigny conversed at Rome with Cardinal Antonelli and other eminent men, and expressed his opinions to them very freely. His opinion undoubtedly expresses, to a large extent, the views of the French emperor, and it may therefore foreshadow an attempt of solving the Roman question in accordance with these views. The passage recounting these conversations is, therefore, worth extracting. Persigny said to them:

I fear much that you are cherishing strange delusions. You probably think that by doing nothing, proposing nothing, and consenting to nothing, you will greatly embarrass us; that, frightened at the prospect of the pope's departure from Rome, we shall end by renouncing the execution of the Convention. Perhaps you imagine, as many of you do not fear to say publicly, that the trouble caused by his departure may weaken public authority in France. Undecieve yourselves; never has a greater illusion en-

tered the head of man. If you are insane enough to make the pope leave Rome, do so. You will be highly culpable in obliging this venerable pontiff to go again, at his age, into exile; but as you would prove by doing so that you neither wish, nor can, nor know how to do anything by yourselves, we shall arrange without you at Rome the affairs of the Papacy, and perhaps that would be the best way to solve the problem. Once you are gone, this is, in my opinion, the way things would inevitably pass. Nothing will be easier than to organize Rome according to the order of ideas which is to reconcile the interests of the holy see with the Italian sentiments of the population. In union with the Catholic powers and Italy herself, we shall establish at Rome a provisional government to administer the States of the Church in the name of the pope, and to introduce during his absence the necessary reforms. Under that government, which will reunite all the sympathies of Rome and of Italy, public order will not for a moment be disturbed. As at Naples and Florence, the conservative spirit of the population will master with ease the elements of disorder. Whether our troops are, or are not at Rome, we shall take, if need be, the necessary precautions to maintain tranquillity, and the Eternal City will await peaceably the day when it may please the holy father to return and resume in the seat of the Papacy the throne of his predecessors, relieved from all the causes which endangered its security. As for France, she will look with the utmost tranquillity on the departure of the pope and its consequences. The efforts you may make to agitate the French clergy, and through the clergy the nation, will be as vain as those you tried at the last elections. You had then, however, an excellent pretense of mistrust to offer the clergy. It was the presence in the Department of the Interior, to direct the elections, of the same man who had struck down the Association of St. Vincent de Paul. You indulged in the greatest illusions. In seconding from Rome the various elements of opposition supplied by the old parties you had no doubt of success. But if you had studied France better you would have known that wherever the clergy, forgetful of their duties, meddle with political contests, an effect is produced on public opinion contrary to their intentions—that whenever the priest deviates from his character of peace and charity he only irritates the minds of men against him. You may recollect the result; it was so contrary to your hopes, and the weakness of that part of the clergy which interfered in the elections was so complete, that the government thought it prudent not to publish the particulars.

It would nevertheless have rendered you a great service to have enlightened you on the state of France and on the degree of influence possessed by the clergy in political matters, but it would not have been just to wound the dignity of so respectable a body by rendering them responsible for the faults you made them commit. Think seriously on it. By endeavoring to rule the French clergy, and to oppose their duties to the Church to their duties to the State, by exercising a pressure on the bishops in order that in their turn they should press on the parish priests, take care that you do not strain the cord too much and break it. The most eminent men among the French clergy have already given you serious warnings. But if you commit the fault of carrying matters to extremity, if in place of coming to an understanding with Italy you force the pope to a new exile, be assured that the French clergy will not follow you in that hazardous

course, and that the day you quit Rome will be the last of Ultramontaniam in France.

M. de Persigny concludes thus :

Well, then, we are on the eve of the realization of the Emperor's words, that "he would not sacrifice Italy to the pope, nor the pope to Italy." Soon, by the side of United Italy—Italy free and independent—the Papacy, reconciled to the new kingdom, will exhibit the spectacle, so much desired, of the pope maintained in his independence, his dignity, and his sovereignty, and without the humiliation of being guarded by a foreign army, reigning over a contented and devoted people. Soon, in one word, one of the greatest problems of our epoch will be resolved, and then no praise and no homage will be enough for the great prince who, calm and unmoved amid so many passions, will have accomplished all these things for the glory of France.

ART. X.—SYNOPSIS OF THE QUARTERLIES, AND OTHERS OF THE HIGHER PERIODICALS.

American Quarterly Reviews.

AMERICAN PRESBYTERIAN AND THEOLOGICAL REVIEW, April, 1865. (New York.) 1. The Westminster Assembly. 2. The Messiah's Second Advent. 3. Missionary Interference at the Hawaiian Islands. 4. The Government of the Primitive Church. 5. Queen Candace. 6. The Hymns of the Church. 7. Schelling on the Characteristics of the different Christian Churches. 8. Duns Scotus as a Theologian and Philosopher. 9. Exegesis of Rom. ii, 18, and Phil. ii, 10.

BIBLIOTHECA SACRA, April, 1865. (Andover, Mass.) 1. Works on the Life of Christ. 2. More Recent Works on the Life of Christ. 3. The Permanence of Christianity in the Intention of its Founder. 4. Historical Studies in College. 5. The Scriptural Philosophy of Congregationalism and of Councils. 6. George Calixtus.

BIBLICAL REPERTORY AND PRINCETON REVIEW, April, 1865. (Philadelphia.) 1. The Structure of the Old Testament. 2. An Account of Extreme Unction. 3. Census of 1860. 4. Herbert Spencer's Philosophy; Atheism, Pantheism, and Materialism. 5. Principles of Church Union, and the Reunion of Old and New School Presbyterians.

EVANGELICAL QUARTERLY REVIEW, April, 1865. (Gettysburg, Pa.)—1. Dr. Luthardt's Contrast of the Two Generic Aspects of the World. 2. Sartorius's Holy Love of God—Translated from the German. 3. Elders—Translated from Zeller's Biblisches Wörterbuch. 4. Lutheran Hymnology. 5. The Hand of God in the War. 6. Politics and the Pulpit. 7. The United States Christian Commission. 8. The Poetry of the Bible.

FREEWILL BAPTIST QUARTERLY, April, 1865. (Dover, N. H.)—1. The Republic as it will be. 2. The Poor an Essential Element in Civilized Society. 3. Eschatology. 4. Chattanooga, Improvements, Contrabands. 5. The Garden of Eden. 6. The Messiah's Last Forty Days on Earth. 7. The College and the University. 8. Remarks on Inspiration. 9. Herbert Spencer.

UNIVERSALIST QUARTERLY, April, 1865. (Boston.)—9. East and West. 10. The Appeal of Faith. 11. Christian Consolation. 12. Human Destiny. 13. Broken Lights. 14. Character and Overthrow of the Alexandrian Theology.

NEW ENGLANDER, April, 1865. (New Haven.)—1. The Conflict with Skepticism and Unbelief. Sixth Article: The Credibility of the Testimony of Jesus concerning Himself. 2. Did Christ Suffer as Divine? 3. The Christian Doctrine of Labor. 4. The Foundation of Moral Obligation. 5. Freedom of Will: Edwards and Whedon. 6. The Advancement of Christ's Kingdom by War. 7. Old Connecticut *vs.* The Atlantic Monthly. 8. The Hawaiian Islands.

The fifth article is candid, courteous, and able; but, as its system requires, terribly contradictory. A fear of occupying too much of our successive Quarterlies with this single topic prevents our analyzing and furnishing our answers to a large part of his counter views.

I. We will first state some of his opposing positions.

A. *Alternative or pluripotent causes are self-evidently an absurdity.* Thus he says:

It is much as if a man, when confronted with the proposition that "two straight lines cannot inclose a space," should say, "Ah, but there are two kinds of straight lines, *uni-directed* straight lines, and *pluri-directed* straight lines, and while the former cannot inclose a space, the latter can easily do so." This being settled, it would be easy to charge his opponents with *assuming* that there is but one kind of straight line, thus making themselves ridiculous with a "paralogism."—P. 293.

B. The very "principle of causality" self-evidently excludes any other than a one solely possible effect:

Who can wonder that Edwards did not attempt to prove that a cause, that is, a causal principle, is adequate to only one effect? No first principle is more truly self-evident than that. It makes no difference whether we are speaking of material substances or the powers of the soul; the *idea* of cause and effect is utterly subverted by supposing a cause without an effect truly and solely *its own*.—Pp. 294-5.

C. Alternativity is "a nothing," and its supposition implies "lawlessness."

We may let go all this "alternativity" as a mere nothing. . . . There is no such thing as "alternative will." . . . The Will, as Whedon explains it, is lawless, because when acting under the strictest possible conditions of action it acts variably; in other words, because the Will, *at different times, acting under precisely the same conditions of action, is not restricted to the same issue.* A more complete definition of a lawless power could not be given.—Pp. 295, 299, 300.

Now if these three points are true, it is clear that the most fatalistic views of Edwards are absolutely true. There is no power whatever, there self-evidently can be no power whatever, for any cause or causal-

agent in its given circumstances to produce any other action or non-action than the one solely actual. There is no alternative but the given actual action; the principle of causality secures that that action shall not fail or be withheld, and it involves lawlessness to suppose that action not to result. Such statements stand in absolute contradiction to the claim made by him to holding any freedom of will different from Edwards, which he preposterously makes upon page 302.

II. We next give the points of his own view of freedom:

a. Freedom consists not in a power for one of several actions, but in a power for either ACTION or NON-ACTION:

Consciousness knows nothing about "several volitions" standing together at the last moment of deliberation as candidates for the adoption of the Will. It seems to us that we are conscious of just this, that we can put forth a certain contemplated volition or not. Consciousness stops with this simple negative, leaving our freedom to lie not between two or more choices, but between a particular choice and non-choice. . . . Thus, strictly speaking, the alternatives are never "I will" and "I will not," but "I will" and "I not will."—Pp. 292-3.

b. Freedom implies a double power in the same cause, namely, a power or powers for either a positive or negative sequent:

We hold it to be the testimony of consciousness, that the soul has power to will, or to remain absolutely without willing. Even the circumstances that secure a volition secure it as a free volition, there being an unused power of not willing. This is not the power of "contrary choice," much less the power of alternative helter-skelter choice; it is the power of choice, with the possibility of non-choice. . . . If we should imagine a stream of water to possess Will, or the power of directing its own motion, it would not be essential to its freedom that it be able to run up hill, and sideways, as well as down hill. It would be sufficient if it had the power, in any circumstances whatever, of not running at all.—Pp. 300-1.

Now are not these various statements a complication of contradictions?

We are told in A and C that alternativity is self-evidently absurd; is a "nothing;" is "lawlessness;" and yet we are told in *a* that the will has power for either of two "alternatives," action or non-action; that is, the putting forth a given action or the withholding it. Nor is his own word "alternatives" here a slip of the pen. Something and nothing are differents and so alternatives. "To be or not to be," to do or not to do, to will or not to will, are often momentous alternatives. He holds, then, to "alternativity" just as truly as we do. On that point there is no difference. The differences between us are these: 1. We admit an indefinite number of alternatives; he admits but two. But that affects not our agreement in the actual existence of the alternativity itself.* 2. He secures by an absolute law the non-

* "There is always an *alternative* to that which the mind decides on, with the conscious power of choosing either. . . . If you deny this *alternative power*," etc.—*Beecher's Views on Theology*. This use of the word *alternative* did not originate,

usage of the power for the negative alternative; thus really nullifying the power and binding by a most absolute fatalism the will to the positive. He thus destroys the alternativity after having created it; says it and then unsays it.

Again we are told in *b* that there is in Will the double power of choice and non-choice; that there is at once the used power of choice and "an unused power of not willing;" and these differ just as the power in a stream of water of running and of "not running," that is, of standing still. But sure that is a plural power, a pluripotencia, a "pluripotent cause." And yet, in contradiction to this, (and in contradiction to Beecher and all who hold to "power of contrary choice,") he affirms very positively in *A* that "pluripotent causes" are as absurd as "pluridirected straight lines." He himself is a firm maintainer of a power for diverse "alternatives," namely, of action like a stream's descending, or non-action, as of a stream standing still; and yet he excludes a "pluripotent or alternative cause" from our possible conception. And this is not a mere incidental contradiction. He runs a fracture through the very bulk of his system, contradicting himself squarely in two. And now we say that the non-existence of a pluripotent or alternative cause is not like the non-existence of "a pluridirected straight line," axiomatic. It wants at any rate one test of axiomatic truth—Catholicity. It is not universally affirmed. On the contrary, the actual existence of "pluripotent or alternative cause" is not only affirmed by all freedomists, as Cicero, Chrysostom, and the entire Church of the first three centuries, Arminius, Wesley, Reed, and Dugald Stuart, but by that class of pseudo-freedomists like Beecher and Taylor, who first affirm a power of contrary choice and then bind it fast by an immutable fatalism, so that it can never be used by any actual or possible being. Nay, the existence of a "pluripotent cause" is affirmed as above by our reviewer himself. Directly in the face of his affirmation that this twofold causation is as impossible as a twofold rectilinearity, we affirm that, even upon his own admission, the "assuming" its impossibility is "a paralogism."

If the Will has in every act "an unused power of not willing," then the Will is pluripotent; it possesses at once two diverse powers. And then a "pluripotent cause" is not as absurd as "a pluridirected straight line." If the Will is capable of the "alternatives" of "I will and I not will," then it has "alternativity;" and "alternativity" is as our readers will see, with the work reviewed. But Beecher nullified this *alternativity* by forthwith binding the will in a fatalistic law to a sole one of the (falsely so called) alternatives. Where by absolute law but one is choosable there are no alternatives.

not "a nothing." If it be "the testimony of consciousness that the soul has power to will or remain absolutely without willing," (so he says in *b*.) then there must be "a cause, that is, a causal principle, adequate to" more than "only one effect;" contrary to what he says in *B*. So one half his argument just refutes the other.

Our reviewer maintains that our alternativity of Will is "a lawless power." Law *restricts*, he asserts, in all cases to *one solely possible issue*. This he holds to be as true in the free agent as in the mechanical fabric. Nay, more. It is not like law upon mechanics imposed by divine Will upon the machine; he holds it as a *law in the nature of things*, lying upon the divine Will, and all other Wills actual or conceivable. And now where is he? How is it possible for even "an unused power" to exist for breaking that absolute Law? Is not that "unused power" stupendously "a lawless power?" And what becomes of all the talk about a difference between *certainty* and *necessity*? If all events are restricted to a sole shape and substance by a law whose opposite is inconceivable *chance*, are they not all equally *necessary*; and does not all *certainty* merge into *necessity*? And if that be not a pure and perfect fatalism, what is? If every event is secured by this absolute law, is not every actual sin committed under law to commit, law as absolute as binds two and two to be four? And would not the willing otherwise than such sin be a mad chance? In all such cases, that is, in every case of actual sin in the universe, would not the *not* so sinning, or the obeying God instead, be carelessness, causeless effect, absurd contingency, inconceivable chance? That is, to have obeyed God instead of sinning is as inconceivable an absurdity as a straight-crooked line. And this in every case of sin that ever occurs or can occur.

English Reviews.

BRITISH AND FOREIGN EVANGELICAL REVIEW, April, 1865. (London.)—

1. The English Episcopates. 2. Shakspeare and the Bible. 3. The Last Duchess of Gordon. 4. French Religious Novels. 5. Hofmann and his Opponents. 6. A Plea and a Plan for Presbyterian Unity. 7. Psalms and Hymns. 8. Donaldson on the Apostolical Fathers. 9. An Examination of the Various Readings of 1 Tim. iii, 16. 10. German Theological Literature.

BRITISH QUARTERLY REVIEW, April, 1865. (London.)—1. The Irish

Church. 2. Homer and his Translators. 3. Doctrine of Atonement—Its Early History. 4. Lessons from the Cotton Famine. 5. Facts from Savage Life. 6. The French Bible. 7. The Economy of Capital—Foreign Trade. 8. The English Lakes. 9. History of Julius Cæsar. 10. Epilogue on Affairs and Books.

CHRISTIAN REMEMBRANCE, April, 1865. (London.) 1. Theology of Theodore Parker. 2. The Literary History of Aristotle. 3. Children's Employment Commission: Reports Second and Third. 4. Eger-ton's Tour through Spiti. 5. The Present Phase of Latitudinarianism. 6. The Pastoral Office. 7. The Zendavesta. 8. The Liturgical Invocation of the Holy Ghost.

EDINBURGH REVIEW, April, 1865. (New York: Reprint.)—1. Taine's History of English Literature. 2. Heraldic Manuals. 3. The Australian Colonies. 4. Madame Roland. 5. Lecky's Influence of Rationalism. 6. The Church and Mosque of St. Sophia. 7. Memoirs of Dumont de Bostaquet. 8. Tuscan Sculpture. 9. Guizot's Meditations on Christianity. 10. The Law of Patents.

LONDON QUARTERLY REVIEW, April, 1865. (New York: Reprint.)—1. Galleries of the Louvre. 2. Classical Learning in France: The Great Printers Stephens. 3. Sir Edward Bulwer Lytton's Later Novels and Collected Poems. 4. French Education. 5. Our Ships and Guns: their Defects and the Remedy. 6. Bishop of London's Fund. 7. Clerical Subscription. 8. Travels in Central Asia. 9. Libel and the Freedom of the Press. 10. Parliamentary Reform.

NORTH BRITISH REVIEW, February, 1865. (New York: Reprint.)—1. The Rise and Progress of the Scottish Tourist. 2. Epigrams. 3. Spain. 4. Tests in the English Universities. 5. Topography of the Chain of Mont Blanc. 6. Essays in Criticism. 7. The Holy Roman Empire. 8. John Leech.

WESTMINSTER REVIEW, April, 1865. (New York: Reprint.)—1. The Positive Philosophy of Auguste Comte. 2. St. John's Gospel. 3. The State of English Law: Codification. 4. Modern Novelists: Sir Edward Bulwer Lytton. 5. Parliament and Reform. 6. The Canadian Confederacy.

German Reviews.

JAHRBUCHER FÜR DEUTSCHE THEOLOGIE. (Annals of German Theology. First Number, 1865.)—1. PALMER, The Moral Theology of the Epistle of James. 2. NITZSCH, Patristics. 3. STEITZ, Historical Development of the Doctrine of the Lord's Supper in the Greek Church.

In the third article of the above number Dr. Steitz continues his very valuable researches on the History of the Doctrine of the Lord's Supper in the Greek Church. He takes up in succession Clement of Alexandria, Origen, Eusebius of Cæsarea, Athanasius the Great, Basil the Great, Gregory of Nazianzen, Macarius the Elder, and thus traces the history of this important doctrine from the beginning of the third to the end of the fourth century. The essay of Dr. Steitz is by far the completest treatise that has ever been written on the subject. He undertakes to prove that the opinions of Clement of Alexandria and of Origen were not merely their private opinions, but the opinion of the entire Greek Church at that time; and that the Apostolical Constitutions, Eusebius, the author of the dialogue "*De Recta in Deum fide*," Athanasius, Macarius, Gregory of Nazianzen, and Basil

the Great, in short, all the important writers of the Greek Church during this period, who wrote on the Lord's Supper, with the sole exception of Cyril of Jerusalem, adopted the "symbolical" view of Origen, and were by no means, as Roman Catholic writers have endeavored to prove, adherents of the doctrine of the "Real Presence." Dr. Steitz gives a translation of all the important passages in the writings of the above fathers, many of which could not be clearer and more emphatic in their rejection of the Roman Catholic doctrine. Here are a few. Clement of Alexandria says, (*Pædag.* I, c. 6): "Flesh he [the Saviour] calls frequently the Holy Ghost, by whom the flesh [of Christ] is prepared. Blood he calls in concealed ["parabolic"] speech the Logos, for the Logos is a rich blood poured out upon life. The mixture of both [that is, the union between the Spirit and the Logos] is the Lord, the nourishment of the minors." Eusebius (*De Scriptor. Theolog.* III, 12) thus defines the words of the Saviour in John vi: "Do not think that I say you must eat the very flesh with which I am clothed, nor think that I command you to drink the visible and bodily blood, but know well that the words which I have spoken to you are spirit and life. Therefore the words themselves and his speeches are the flesh and the blood, through which he who partakes of them, as though fed by a heavenly bread, is to have part in heavenly life."

THEOLOGISCHE STUDIEN UND KRITIKEN. (Theological Essays and Reviews.) Third Number, 1865.—1. RIEHM, On Messianic Prophecies. 2. NEES VON ESENBECK, Exegetical Remarks on Biblical Psychology. 3. DUSTERDICK, On 2 Cor. xi, xii. 4. VOGEL, On Gal. iii, 20. 5. LIPSIVS, Review of Weisse's "Philosophische Dogmatik." 6. HAMBERGER, Review of Culman's Christian Ethics. 7. DELITZSCH, A New Hebrew Translation of the New Testament.

The *Studien und Kritiken* is at present edited by Dr. Hundeshagen and Dr. Riehm, both Professors at the Theological Faculty of Heidelberg, assisted by Dr. Nitzsch, of Berlin, and Drs. Müller and Beyschlag, of Halle. Dr. Riehm, in the preface to the above number, announces that it will be continued in the same spirit in which the founders, Dr. Ullmann and Dr. Umbreit, used to conduct it.

DORPATER ZEITSCHRIFT FÜR THEOLOGIE UND KIRCHE. (Dorpat Journal of Theology and Church.) First Number, 1865.—1. H. KURTZ, The Theology of the Psalms. 2. HANSEN, The Ecclesiastical Condition of Denmark, Norway, and Sweden. 3. Reviews of Novikoff's Huss and Luther; Kramer's Life of Carl Ritter; Culman's, Neander's, and Wendt's Works on Christian Ethics; and Toling's Progressive Theology.

The Dorpat Journal occasionally acquaints us with recent works of Russian literature, a subject on which little is known in the remainder of Europe and in America. A greater prominence of this feature

would largely increase the importance of the journal for all scholars, as it thus might become the medium between Russia and other countries. In the above number we have an account of a Russian work on Huss and Luther, written from the stand-point of the Greek Church and of Panslavism, and therefore directed against the Roman Catholic and the Protestant Churches and the German nationality. The work was originally a prize essay, and completed in 1848; but it was not published until 1859, (at Moscow, in the Russian language, 2 vols.) The object of the author is to show that Huss fully agreed with the doctrines of the Greek Church, and that he was a patriotic champion of the Slavic race. The arguments of the author in support of his theory are very weak. Huss, it is true, was a very decided opponent of the Germans, especially those in Bohemia; but whether he had any national aspirations, in the sense of the nineteenth century, can neither be proved nor disputed, because neither his own works nor his cotemporaries say anything about it. The main argument of the author for maintaining an agreement between Huss and the Greek Church is an utterance of Huss that there are many Christians in Greece and India who do not recognize the Pope. (*"Non recurrunt Græci ad Papam de quibus absit credere quod singuli sine damnandi."*) From this the author infers that "Huss only combined the religious convictions planted in those regions (Bohemia and Moravia) by Saint Cyril and Saint Methodius, and that therefore he deemed it unnecessary to define more explicitly his relation to the Oriental Church." The judgment of the author on Luther is very severe, and he censures the great reformer no less than Roman Catholic theologians are accustomed to do. The work shows, however, a considerable acquaintance with the literature of Western Europe, and is interesting as one of the few Russian works which elaborately attempt to prove the superiority of the institutions of Eastern Europe over those of Western Europe.

ZEITSCHRIFT FÜR HISTORISCHE THEOLOGIE. (JOURNAL OF HISTORIC THEOLOGY.) Third Number, 1865.—1. NIPPOLD, A Review of Scholten's *De Leer der Hervormde Kerk*, (*Doctrine of the Reformed Church*.) 2. DR. EBRARD, *The Age of the Nobla Leitzon*. A Reply to Dr. Herzog.

The former article, filling nearly two hundred pages, gives the substance of one of the most celebrated theological works of Holland, the manual of systematic theology, by Dr. J. H. Scholten. This work, whose full title is "*De Leer der Hervormde Kerk in hare grondbeginselen uit de bronnen voorgesteld en beoordeelt*," or, "*The Doctrine of the Reformed Church, set forth and examined from authentic sources*," has passed through four editions, (Leyden, 1848,

1850, 1855, 1861-62, 3 vols.,) and ever since been the object of the most animated controversy. The stand-point of the author is one of moderate, speculative rationalism.

French Reviews.

REVUE CHRETIENNE.—*March* 5.—1. ROSSEUW ST. HILAIRE, Review of the History of France by Bonnechose. 2. E. DE GUERLE, Father Newman's Apology of Roman Catholicism. 3. REY, Radicalism at Geneva. 4. MONNIER, Compulsory Primary Instruction in Germany.

April 5.—1. MONNIER, Compulsory Primary Instruction in Germany. 2. BOIS, The Idea of God and its New Critics.

REVUE DES DEUX MONDES.—*January* 1, 1865.—2. RECLUS, Science—Of the Oscillations of the Soil. 3. KLACZKO, Poland and Denmark, (third article.) 5. TAINÉ, Italy and Italian Life, (second article: Monte Cassino.) 6. LAVELEYE, Commercial and Monetary Crises, (first article: The Money Article in England during the Last Fifty Years.)

January 15.—1. TAINÉ, Italy and Italian Life, (third article, Rome.) 2. DORA D'ISTRIA, The Servian Nationality. 3. LEVEQUE, The Last Days of Pagan Theology—Proclus and his god. 5. LAVELEYE, Commercial and Monetary Crises, (second article.) 6. BOISSIER, Cicero in his Public and Private Life.

February 1.—1. DUPONT-WHITE, Positivism, (first article: Its Causes.) 3. PERROT, The Kurds of the Haimaneh. 6. MAZADE, Michelet's Biblical Reveries. 7. JULES SIMON, Moral Statistics.

February 15.—1. ESQUIROS, England and English Life, (twenty-sixth article.) 3. DUPONT-WHITE, Positivism, (second article: Its Philosophical Inferiority.) 6. RECLUS, The War of Uruguay. 7. REVILLE, St. Irenæus and the Gnostics of his Times.

March 1.—2. BOISSIER, Cicero in his Public and Private Life. 6. REYBAUD, The American War and the Cotton Market.

March 15.—3. CARO, Cotemporary Philosophers—Theodore Jouffroy and his Works. 5. BIRAUT, The Cardinals Chiaramonti, Pacca, and Consalvi, on the Papacy. 6. JANET, Modern Skepticism—Pascal and Kant.

April 1.—3. O. D'HAUSSONVILLE, The Roman Church and the Negotiations on the Concordat, (1800-1814.) 5. RENAN, Egyptian Antiquities. 7. KLACZKO, Poland and Denmark. 10. The South American Congress and Peru.

April 15.—1. TAINÉ, Italy and Italian Life, (sixth article: The Churches and Roman Society.) 3. LAUGEL, The United States during the War, (second article.)

The article on the Modern Papacy, in the number of March 15, undertakes to prove by the writings of the Cardinals Chiaramonti, (who subsequently became Pope under the name of Pius IX.,) Consalvi, and Pacca, that at the beginning of the present century three of the leading spirits of the Catholic Church expressed the opinion that the Pope might lose his temporal power without disadvantage to the Church, and that the Church might reconcile herself with modern liberalism.

Chiaramonti was Bishop of Imola when the three legations which the Pope had ceded to France, in virtue of the Treaty of Tolentino, were reunited with the Cisalpine Republic. The principal reforms to which the French Revolution had given rise had been introduced. While most of the bishops had fled when the French troops first took possession of the Romagna he remained at his post, and in 1797 astonished the world by publishing one of his sermons, in which he fully adhered to the principle of modern democracy and the republican form of government. He has no objection to make to the proclamation of "Liberty, Equality, and Fraternity" as the basis of civil society. He accepts the principles propounded by a much more advanced liberalism than the one condemned in the late Encyclical of Pius IX., and expressly declares: "The democratic form of government adopted among us is not contrary to the maxims of the Gospel; on the contrary, it demands the sublime virtues which are only learned at the school of Jesus Christ." "Far be from you the narrow views of parties." "Let virtue, enlightened by reason, and finished by the Gospel, be the only foundation of our democracy." The Catholic historians are naturally but little edified at the liberalism of one of their Popes, though it was entirely repudiated as soon as Chiaramonti ascended the Papal throne, and some have entirely misrepresented its contents.

The Cardinals Consalvi and Pacca (in their *Memoirs*) speak of the possibility of the abolition of the temporal power, and clearly express the hope that, though unjust, such a measure would not be without its advantages to the Church. "The Pontiffs," says Pacca, "would henceforth devote all their care to the spiritual welfare of the faithful; the Church, deprived of the luster of wealth and of honors, would see those only enter the ministry who are guided by good motives; the Popes would no longer consult in the selection of their counselors birth and recommendations, and the crowd of ecclesiastical functionaries who crowd around the holy see would disappear."

ART. XI.—QUARTERLY BOOK-TABLE.

Religion, Theology, and Biblical Literature.

The Verdict of Reason upon the Question of the Future Punishment of those who Die Impenitent. By HENRY MARTYN DEXTER. 12mo., pp. 157. Boston: Nichols & Noyes. 1865.

Externally a very neat volume, internally a fresh and original train of thought upon an ancient subject. The author takes first the ground that Scripture is both sustained by reason, and is a true and

necessary aid to reason in her office as "ultimate judge." Scripture being accepted as such aid, he shows on what principles we are to accept and interpret the dicta of Scripture. Among these principles he affirms that of two interpretations that must be preferred which is "least to our taste" and that which is "safest for man." He then examines the testimony of the Old Testament, of Christ and of the Apostles, and furnishes a large amount of indirect proofs from Scripture positions and language. He closes with reviewing objections, as well as the substitution of annihilation in the place of endless misery. The whole is a very acute and effective treatment of the subject.

The Christ of the Gospels, and the Christ of Modern Criticism: Lectures on M. Rénan's "Vie de Jesus." By JOHN TULLOCH, D.D., Principal of the College of St. Mary, in the University of St. Andrew. Author of "Theism," "Leaders of the Reformation," etc. With an Introduction by Rev. I. W. WILEY, D.D. 12mo., pp. 266. Cincinnati: Poe & Hitchcock. 1865.

A series of graceful, scholarly, sometimes eloquent dissertations upon M. Rénan's brilliant but impious *Novel*. The book is of course too brief to deal in minute dissecting criticism on the mass of minuter points involved in the work. That belongs to books like "Ebrard on the Gospels," Lange's "Life of Christ," etc. But the general points are well put by Tulloch, and well developed.

In his first lecture Dr. Tulloch controverts the Positivist standpoint from which Rénan writes; the coolest possible assumption that any crossing of the ordinary course of nature by divine interposition is out of the question, not even worthy to be controverted. Lecture Second states and sustains the Christian view of the biblical miracles. Lectures Third and Fourth take up the question of the origin and integrity of the Gospels. Lectures Fifth and Sixth state the argument from the character of Jesus. The whole is initiated with an introduction by the editor, Dr. Wiley, written in a style quite equal to that of the author it introduces. The book is *made* in Poe & Hitchcock's handsomest style.

Our Country: Its Trial and its Triumph. A Series of Discourses suggested by the Varying Events of the War for the Union. By GEORGE PECK, D.D. 12mo., pp. 300. New York: Carlton & Porter. 1865.

At leading points in our country's great struggle the author of the Discourses before us came forth to guide by his teachings, and sustain by his encouragement, the minds and hearts of his countrymen. The magnificence of our national heritage, the duty of loyalty, the trial of our freedom, the guilt of slavery, the danger of compromise, the impossibility of honest neutrality, the cruelty of a false peace, the beauty

of Christian benevolence in the midst of war, are the pregnant topics pertinently and eloquently unfolded. Dr. Peck exhibited a clear appreciation of the noble character of President Lincoln long before his tragic death had consecrated his character. The Church will welcome this volume from the hand of the venerated author.

A Commentary on the Lord's Prayer. By Rev. W. DENTON, M.A. Edited and Enlarged by Rev. HENRY J. FOX, M.A. Large 16mo., pp. 208. New York: Carlton & Porter. 1865.

Both for ministry and people a good manual to develop the spiritual wealth imbedded in this divine formula of prayer has been a felt need in our Methodist literature. Mr. Fox has selected an excellent English treatise on this subject, and has Americanized it and modernized it. The English volume consisted mainly, though not exclusively, of material gathered from the old commentators and homily-writers of Europe. Mr. Fox has added extracts from Guizot, Tholuck, Huntingdon, Williams, and others. The whole is ranged in the form of a commentary. It is a little treasury of the best thoughts of the best authors on "the prayer of prayers."

Life in Heaven. By the author of "Heaven our Home," and "Meet for Heaven." 12mo., pp. 273. Boston: Roberts Brothers. 1865.

In the same beautiful style with the series we have noticed, both of composition and of external finish. The chapters are not doctrinal disquisitions. The doctrine is indeed the basis; but the superstructure is contemplation. Heaven as a blissful world, as a goal to which we travel, the joys of the arrival, the glorious society attained, and the blessed intercourse in the heavenly home, are the pervading topics of the book. They are presented in a pure, vivid, realizing style. They open before us those vistas revealed to us in the blessed word, enabling us to feel that there is a great result for which to live and labor.

Foreign Theological Publications.

Der Christus des Glaubens und der Christus der Geschichte. Von D. VID FRIEDRICH STRAUSS. Small 8vo., pp. 240. Berlin. 1865.

STRAUSS once more! The rage for new Gospels of the Son of God caused Schleiermacher's disciples to overhaul their old copy books, and see if their illustrious master must remain denied of the privilege of having his say with the rest. At the time of the publication of his other posthumous works such meager shreds of his Lectures on the Life of Christ were discovered that his literary executors deemed it unjust to him to attempt a reproduction of them in print. About a

year ago, however, the devoted disciples, by dint of a careful collation of the notes they had taken, elaborated a pretty reliable original text, and have published the same under the editorship of Rutenik. This appearing a little later than Strauss's last work, "Life of Jesus, for the German People," he now takes up the pen again for the purpose of showing up the untenableness of Schleiermacher's stand-point more fully than he was able in the just mentioned work to do. This is in truth no difficult task, for the fundamental contradictions of Schleiermacher's Theology and Soteriology affect his Christology to the very core. In addition to this the revered "Believer" often out-rationalizes the extremest Rationalists in his treatment of the documents of evangelical history. His account of the Resurrection will sufficiently illustrate his capacity for dealing with the Gospels. His idea of the said event is this. The sepulcher in which the body of Jesus was laid was not Joseph's newly-hewn tomb, but another private one in the garden where he was crucified. The body was merely deposited there temporarily, with the intention of removal to Joseph's tomb as soon as the Sabbath should be over. Matthew's guard of soldiers is all a fiction. Mary Magdalene's angels were persons commissioned by Joseph to remove the body; the emptiness of the grave, the rolled-back position of the stone, etc., merely consequences of the removal itself. Whether the reanimation of the supposed lifeless body was due to efforts put forth by these employes of Joseph on discovering signs of life in it he does not tell us. Strauss, who was himself one of Schleiermacher's auditors, says that in his earlier lectures he denied all human co-operation in the resuscitation, and attributed it to the influence of the cool vault in which he was first placed. The great stone made him little difficulty. The tomb had been left open Friday perhaps to dry, (!) and some of the garden owner's hired men coming along Sunday morning and finding the great stone rolled up before the door, exclaimed, (unconscious of what had taken place,) "What's that stone there for?" and rolled it away! About this time the crucified came to himself, rose, and finding his way providentially opened, walked out and showed himself to his disciples. Wherein such a dealing with the Gospel records is better than Strauss's it is hard to say.

The present criticism of Schleiermacher will unquestionably do good. It is keen and successful. It illustrates anew Strauss's undeniable ability in the line of showing up logical inconsistencies and subterfuges. It will show many, who piously abhor the no longer fashionable Rationalism of Strauss, but glory in the revered name of Schleiermacher, that they must logically either go to Strauss or return to evangelical orthodoxy. That will be a service to the cause of truth.

The closing sentence of the preface is interesting as characterizing the spirit by which Strauss confesses himself still to be actuated. "The illusion (*Wahn*) that Jesus can have been a man in the full sense of the word, and nevertheless have stood, as individual, above the whole race, is the chain which still closes the harbor of Christian theology against the high sea of rational science; *to burst this chain in sunder is the object of the present, as of all my former theological writings.*" And this man, avowing such aims, not even believing in a future life, is a clergyman of the *Evangelical Lutheran Church of Württemberg in regular standing.*

Johann Albrecht Bengel, Lebensabriss, Character, etc. Nach Handschriftlichen Mittheilungen Dargestellt. Von DR. OSCAR WACHTER. 8vo., pp. 558. Stuttgart. 1865.

Building tombs to the prophets has become of late the favorite occupation of the orthodox of Germany. The saints of the Protestant calendar never found such unqualified panegyrists in the palmiest days of the Church as now. A recent writer in Vilmar's "*Pastoral Theologische Blätter*" takes the ground that Luther was literally a *PROPHET* in the strict biblical sense of the word, and maintains that, while the other reformers can be understood as reformers, Luther can never be understood except in this light. It would scarcely be venturesome to assert that the last ten years have witnessed the publication of more biographical works relating to the founders and early fathers of the Lutheran and Reformed Churches of Germany than the fifty years preceding. Many of them have an exceedingly partisan character, and possess but little value; others belong to the best contributions of our time to the ever-increasing treasures of theological literature. The explanation of this remarkable passion for glorifying the dead is easy to all in any way familiar with the recent history and present state of the German Church.

The above-named biography of Bengel is valuable. The man was a character well worthy of study, and this book enables us to make his acquaintance with greater facility than any which have previously appeared. The chief reason of this excellence is, that it is for the most part Bengel himself who speaks. The custodians of the family archives have at last yielded up his diary, correspondence, sermons, meditations, etc., and extracts from these make up a good part of the work. Many curious facts have thus come to light, among others, that the great critic and arduous student was restricted lifelong to the use of one eye without ever betraying the fact even to his own wife! The entry is under date of April 23, 1748: *Uno tantum oculo utor, inde ab annis pueritiæ meæ altero ne literas quidem distinguere valeo.*

Miraculi instar apud labores meos criticos. *Hoc, me quidem vivente nemini discendum. Ipsa uxor mea nescit.* This entry may be thought to reflect little honor on its author, but there are enough others which cause us to admire both his profound insight in divine things and the excellence of his personal character.

The work was projected by the hymnist Albert Knapp, but in consequence of his late decease transferred to Dr. Wächter, known at large only as the author of a small but bigoted defense of the Wirtemberg State Church in its recent persecutions of Dissenters, published two years ago. We can but join in the regret of the present editor, that the gifted Knapp was not permitted to accomplish his purpose. The present work embraces the following sections: 1. Sketch of Bengel's life, pp. 1-154; 2. Character, pp. 155-207; 3. Letters, pp. 208-359; 4. Bengel as Theologian, pp. 360-436; 5. His Departure, pp. 437-463. *Supplement*, Sermons, Hortatory Addresses and Poems. The fourth section reveals to us a strict Lutheran, dutifully accepting the dogma of Baptismal Regeneration and of the bodily Presence of Christ in the Eucharist; the supplement the fairer form of a wise and winning preacher of the word.

Die Geschichte Jesu nach Matthäus als Selbstbeweis ihrer Zuverlässigkeit betrachtet. Ein nachgelassenes Werk. VON THOMAS WIZENMANN. Detlof, Basel. 1864.

This is a posthumous work of a young author of the last century, who, had he but attained his threescore years and ten, might have figured in history as one of the most philosophical minds of his age. JACOB styled him a thinker of the first order, before whose philosophical genius his own made willing obeisance. KANT praised his clearheadedness and lamented his early death. The above work may be conveniently described as a demonstration of the truth of the history recorded by the evangelists, by an application of the method employed by *Paley* in the "*Horæ Paulinæ*" to Matthew's Gospel. It is an acute and happy development of the *internal evidences* scattered through the first Gospel. The work was published under the supervision of *Klenker* in the year 1789, but has for a long time been as good as forgotten. It is now reproduced by the late Professor *Auberten* of Basel, who has enriched it with an instructive introduction of thirty pages, and a supplement of over two hundred pages, containing all that seemed valuable in the writings left behind by the youthful author. These remains are of no small interest, being Pascal-like contributions to the philosophy and history of revelation. Many of them, despite their fragmentary and aphoristic form, are exceedingly fine, and one can but regret that such a mind should have been

withdrawn from the German people at so critical a juncture in their history. Fundamental errors, however, are mingled with the truth; and despite his unusual faith in revelation, he might, had he lived, have injured the cause of Christ more than he could have served it. His conceptions of sin and atonement are decidedly shallow, and the in Wirtemberg endemic notion of a final restoration of all, Satan included, to the favor of God and blessedness of heaven, is a foundation doctrine in his theology. He even seems to think, that the grand aim of man's existence and history is simply the conversion of the devil and his angels. Wizenmann the apologist is excellent, Wizenmann the theologian a heretic.

Dr. A. Neander's Catholicismus und Protestantismus. Herausgegeben von Herman Messner. Berlin: Wiegandt & Grieben. 1863.

This volume is the fourth of the series of Neander's valuable posthumous works, published under the general supervision of Dr. Julius Müller. It contains the substance of his lectures delivered at Berlin in reply to Möhler's *Symbolism*. Yet we have here more than a mere reply. Neander, having thoroughly studied the relations of the Catholic and Protestant Confessions before the appearance of Möhler's celebrated work, was fully prepared to discuss the fundamental differences between the two. The real point and value of the work before us is *that the author here shows the genesis and philosophy of the irreconcilable antagonism, together with the radical and inherent superiority of Protestantism to Catholicism.*

The book is divided into three parts: *Introduction, First and Second Divisions.* The introduction, after furnishing a sketch of the polemical history of Protestantism, directs attention to terms. The Romish Church arrogates entirely too much to itself when it assumes *Catholicity*. The only real *Catholic* Church is Protestantism. The Augsburg Confession commences with the principle that it contains the true doctrines of uncorrupted Catholicism. The ground thus taken can never be wrested from it. The first division embraces the great differences between the two Churches. These have their origin in the early sinful appropriation of Pagan corruptions by the Church. The Eastern and Western Churches betrayed great diversity, the former indulging in many speculations, while the latter addressed itself to practical theology and life. It was owing to the practical spirit of the Western mind that Protestantism arose as the force which opposed a system that was doing violence to the practical mind.

The *second* division is subdivided into eight chapters: 1. Tradition and Scripture; 2. The First State of Man; 3. The Present Nature of

Man; 4. The Doctrine of Justification; 5. The Divine Law and Christian Perfection; 6. The Doctrine of the Church; 7. The Doctrine of the Sacraments; 8. The Doctrine of the Last Things. Under each of these topics we find the differences between the Roman Catholic and Protestant Churches clearly and fully stated. We then find the genetic development of the doctrines historically traced. Finally the author generalizes the arguments in favor of each, and establishes the great superiority of the Protestant interpretation of them all.

In the *sixth* chapter Neander combats the long-held assumption of the Catholics, that the Protestant Church is no Church at all, because neither Luther nor his successors performed miracles; for, say they, the power of working miracles must ever reside in a real Church. The reply to this charge is, that miracles are not needed in the history of the Church after that history has once fairly commenced; for the culmination and purpose of all miracles, as well as of all revelation, has already been reached in Christ. His epiphany and earthly existence constituted the greatest of miracles, all of which centered in him, and were perfected by him. Christianity needed the evidence of miracles because it was a new revelation, an original, creative, divine force brought into connection with the development of humanity. When the religion of Christ was once furnished with that evidence no new accessions to it were needed; the miracles became a permanent possession, which, neither for its own sake nor for the sake of the Church, required any additional number.

We hope it will not be long before this work will be translated into English. It richly deserves the attention of all theologians who may be interested in the points at issue between Catholicism and Protestantism. We know of no treatise which so successfully portrays the gradual growth of error in the Roman Church, and the necessity for that view of the doctrines of revelation which is presented by the Protestant Churches. Neander, in his other works, shows his rare power of *individualizing* character and truth. But in this he manifests equal skill in *generalization*. The editor, Licentiate Messner, of Berlin, had a difficult task before him when he set out to make a readable volume from the fragmentary and almost illegible notes of the lamented author. But the task has been well discharged; and Neander, though dead, is still speaking in defense of the cause which lay so near his heart.

Handbuch der Christlichen Sittenlehre. Von ADOLF WUTKE. 2 Ausgabe. Vol. II. Berlin. 1865.

The second volume of this Manual of Christian Ethics justifies all the encomia which we pronounced upon the work in our last number.

Its stringent Lutheran stand-point is of course more prominent than in the first part. With the Formula Concordiæ he makes moral ability consequent upon baptism. His passing attacks upon "Methodism," pp. 227 and 335, we will forgive him, in consideration of his utter ignorance of what Methodism really teaches. We repeat our hearty acknowledgements of the unsurpassed excellences of the work.

Die Göttliche Offenbarung. Ein apologetischer Versuch. Von CARL A. AUBERLEN. Zweiter Band, (soweit er vom Verfasser druckfertig hinterlassen worden.) 8vo., pp. 143. Basel. 1864.

Four days after finishing the editorial supervision of Wizenmann's work, on the 2d of May, 1864, Carl A. Auberlen, also a Wirtemberger by birth, well known in England and America through his work on Daniel and the Apocalypse, passed from earthly labors to another state. He too had projected an Apology of Revealed Religion, a work which was to be the grand fruit of his life; and he too was called away, leaving his task but half completed. The first volume, issued in 1861, we noticed at large soon after its appearance. The plan of the whole work, as then described, embraced three volumes; the first treating of the *Fact*, the second of the *Philosophy*, the third of the *History* of Revelation. The above-named issue is the beginning of the second volume, extending as far as he had elaborated before his death. He merely treats of man as one of the presuppositions of revelation, the section on Conscience being perhaps the most valuable of any. Beyond the circle of the author's more immediate ecclesiastical and doctrinal relatives, the work will attract little notice. The arch which promised to be so beautiful and strong is left a fragment, and must soon turn to a ruin. Such works sadden every thoughtful reader.

Philosophy, Metaphysics, and General Science.

Know the Truth: A Critique on the Hamiltonian Theory of Limitation, including some Strictures upon the Theories of Rev. Henry L. Mansel and Mr. Herbert Spencer. By JESSE H. JONES. 12mo., pp. 225. Published for the author by Hurd & Houghton, New York. Boston: Nichols & Noyes. 1865.

Mr. Jones in this little volume essays, as his title indicates, to furnish an antidote to the evils produced in the public mind by the philosophies of Hamilton and Spencer. The former of these two philosophers, very much in accordance with the philosophy of Locke, affirming that all our legitimate knowledge is derived from the sense modified by the understanding, maintains that all our supposed ideas

of the Infinite and the Absolute, of God, immortality, and freedom, are without the scope of knowledge proper. "We cannot know God" is his great maxim. The moment that we ascend into these empyrean regions we flounder amid contradictions which show that all those conceptions are the results, not so much of our mental powers as of our mental impotencies. At this point we seem to be landed by this philosophy into blank atheism. By what expedient does Hamilton save us from that dark result? For knowledge of God, which we cannot have, he here substitutes *faith*. Our belief may legitimately transcend our knowledge. We may not be able to know or conceive an object, and yet it may be real and true. God may be no object of knowledge or conception, and yet be none the less a legitimate object of belief. Mr. Spencer, accepting the doctrine of the unknowableness of the Absolute and its cognates, rejects with indignation Hamilton's expedient to escape from atheism. He solely acknowledges the actuality of an unknowable Absolute as the ground of all the phenomena of the universe. But to ascribe to that Absolute the attributes of intelligence, design, providence, he holds to be a pure gratuity. This Absolute is a pure blank characterless *power*. Hence he recognizes no God; all the dogmas of theology are fiction; theism is a phantom, and worship a transient folly.

Against these two philosophers Mr. Jones rallies the system of intuitionism. Above the faculty of *sense*, which secures us merely the raw material of knowledge derived through the five senses, and above the faculty of understanding, which is limited to the task of arranging, classifying, and judging upon the material furnished by sense, he enthrones a *third* faculty, the intuition, or pure reason, by which we attain the legitimate possession of those truths that transcend the sense and understanding. And of these truths our knowledge is legitimate. It is in fact the surest of all knowledge. By sense and understanding I cognize this table upon which I write, and the legs upon which it is supported; but that cognition is not half so sure as that *two and two make four*, or that *space is infinite*, or *time is endless*. The four legs of the table may be demolished; but the fact that two and two make four no power can destroy. The table itself may be burned up, but the space it occupies forever remains irremovable and indestructible. The objects of sense are therefore contingent and transient; the objects of pure reason are necessary and permanent.

Mr. Jones brings the transcendental philosophy to bear upon Hamilton, Mansel, and Spencer, with a considerable degree of effect in the details of the argument. He avails himself of the labors of some of our best American thinkers, such as President Hopkins and Professor

Hickock. The philosophy of the latter especially, with its modifications and obvious improvements upon Kant, furnishes him with valuable material for the battle. At the same time he is an independent as well as a zealous Christian philosophical thinker. His style is idiomatic, earnest, generally clear, often fervid, and sometimes eloquent. It is wanting in chasteness and finish. Those who desire a treatment of the great philosophical question of the day, or rather we might say the question of past ages since man began to think, in brief compass, and as simple language as the subject admits, will find some aid in this volume.

Lectures on the Science of Language. Delivered at the Royal Institution of Great Britain in February, March, April, and May, 1863. By MAX MÜLLER, M. A., Fellow of all Souls College, Oxford: Correspondant de l'Institut de France. Second Series, with thirty-one illustrations. 12mo., pp. 622. New York: Charles Scribner. 1865. Published by arrangement with the author.

If any man thinks that comparative philology is a dry subject, and Max Müller an unattractive author, he commits two mistakes which it might conduce to his own enjoyment to correct. He might just as well say that geology is a humbug and Hugh Miller a bore, for there is a curious analogy between geology and philology, and to our view quite a resemblance, besides the name, between the Miller and the Müller. The writers resemble in their free, genial, elastic, buoyant spirit; in their rich, strong, everflowing eloquence; in their reverent and ever devout Christian spirit in a department where skepticism is nearly fashionable; though in the more intuitional piety of the Müller there may seem something a little less reliable than in the tight-laced puritanism of the Miller.

History, Biography, and Topography.

History of Julius Caesar. Vol. I. 8vo., pp. 463. New York: Harper & Brothers. 1865.

We suppose that this volume may be called in more than one sense an *imperial* octavo. It is stately in size, material, and type. Its title-page is preluded with an annunciation of authorized translations or editions for the ten nationalities of Europe, and one (for the Emperor seems not to recognize either Davis or Maximilian) for America. It opens with seven leaded pages of preface, closed with the signature "Napoleon." This first volume embraces but two books of the entire work; the first consisting of six, and the second of five

chapters. The First Book embraces an introductory history of Rome to the close of the dictatorship of Sylla, which prepares us for the Cæsarian period. The Second Book brings us down to the period of the exile of Cicero. Of how many books the work is to consist still rests, we suppose, with the imperial pleasure. Ordinary mortals must wait for the developments of time and power.

A book is a book; but people refuse to see in the present volume a mere *book*, but hold it as an opera-glass through which to descry the Emperor of France. And, sooth to say, there may be justifications for this peculiar view. Cæsar in his majesty's hands is not Cæsar, but a sponge wherewith to efface the odium of a *coup d'état*; or rather a brush wherewith to whitewash the bold measures with which successful and boundless ambition attains and maintains its objects. Under a defense and a eulogy of Cæsar are contained an exculpation and embazonment of the Bonaparteian *régime*. We suppose that the character of Cæsar is no enigma. To eyes without a squint it is a figure without distortion. He possessed endowments of intellect and person rarely vouchsafed to man. And with regard to the ethical verdict which history should pronounce, it may be too clearly, concisely, and incontrovertibly expressed, to permit the necessity of either assault or defense. He was a man *perfectly unscrupulous in attaining supreme power, but both magnanimous and beneficent in the use of his supremacy attained*. It is a very useless question which Mr. Bonaparte discusses, whether Cæsar *from the first* planned with perfect "*prescience*" the career by which he attained the *potestas summa*. Certainly he drew up no exact programme of the coming events. But it is plain that he was born in a position to look for the highest honors of the state, and with an ambition that laid no limits to the power he would grasp. For the attainment of that power he was ready to commit *all* the crime, and *no more* than the crime, that was precisely *necessary*. It may be very possible that the supremacy of Cæsar was the best condition of which Rome was then capable. That may be a justification of his firm exercise of a beneficent supremacy once attained; but it can make no ethical difference as to the character of the motives or the means. He still stands before us as a man who obtained the empire by villainy, and ruled it for the public good. So let the contradiction stand.

But the Emperor is anxious in behalf of certain Bonaparteian antecedents to sanctify both sides of this antithesis, which he does by a style of ethics at once imperial and transcendental. His "aim is to prove that, when Providence raises up such men as Cæsar, Charlemagne, and Napoleon, it is to trace out to peoples the path they

ought to follow; to stamp with the seal of their genius a new era, and to accomplish in a few years the labor of many centuries. Happy the peoples who comprehend and follow them! woe to those who misunderstand and combat them! They do as the Jews did, they crucify their Messiah." Our respectable author here precisely reverses our own version of the Gospel history. The Jews would have joyfully accepted a Bonapartean Messiah. Such a Messiah it is, that, when Satan says, "All these things will I give thee if—" drops instantly upon a worshiping knee. And it is precisely because the man of Nazareth preferred to be God's Messiah, and not Satan's Messiah—that is, the Bonapartean Messiah—that the Jews rejected him. We suppose that few of the "peoples" will deny to our present Napoleon a true Messiahship after the Satanic model. But our recognition of his high "mission" in that line of transcendent but questionable characters, strangely permitted in the providential plan for good results, does not at all brighten the ethical estimate of his character. Men are not to be morally estimated by the good which Providence overrules their Satanic qualities to eventuate. God often damns "his workmen, but carries on his work." There can be no doubt that both Napoleons have verified the first half of the Cæsarian antithesis; how far the living one will verify the second, future history will decide.

It is unnecessary to deny that the book is written with intellectual ability. It is clear and manly in style; it abounds with reflections which, if often unfounded, (as being required by a false theory,) are sententiously expressed, and it abounds with proofs of scholarship seldom exhibited in royal authorship. Almost every important statement is verified by references to original authorities, and often with the very words of the author quoted. It is a superior specimen of that questionable class of histories which are not history for history's sake, but *history written to prove something*.

Life of Marcus Tullius Cicero. By WILLIAM FORSYTH, M.A., Q.C., author of "Hortensius," "Napoleon at St. Helena," and "Sir Hudson Lowe," etc., and late Fellow of Trinity College, Cambridge. In two volumes. With Illustrations. 12mo., 2 vols., pp. 364, 341. New York: Charles Scribner & Co. 1865.

Unlike the life of Cæsar just noticed, the present beautiful volumes are history for history's sake. It seems strange that so transparent a character as Cicero's should be misinterpreted, and still stranger that so loveable and so noble a character should be vilified even by a modern historical hand. The only full life of Cicero in our language, that written by Rev. Dr. Conyers Middleton, is written in a style of

positive idolatry ; while Drumann and others have delighted in drawing his character in contemptible or odious colors. It is strange, but it is proof of the strong interest in a public character, that it cannot be contemplated, even in later ages, without intense partisan feeling. Beyond all question, Cato and Cicero were the two purest statesmen of a most depraved age. Surrounded by characters of the most intense and turbulent selfishness, Cicero, whatever his foibles and faults, was ever a true and lofty patriot. This, indeed, is most strikingly demonstrated by that very passage of his life upon which contempt so loves to dwell, his weeping and disconsolate banishment. That he was irresolute on some trying occasions, that the expressions of his grief were, according to our northern modern standard, excessive, is true. But he was not deficient in physical courage ; he was pure from the vices of his time ; his ambition was limited to the purest purpose of serving his country, and in the most trying times he displayed a statesmanship of the most commanding order. His genius wrought the Latin language to its highest power and beauty ; and as specimens of architectural grandeur in oratory, availing themselves of the full power of the unsurpassed dignity of the Roman dialect, his orations as yet stand, and probably forever will stand, above all rivalry. His morality was almost Christian ; and few statesmen, even of the present Christian age, can present a clearer record. We envy not the man who does not feel that *he wrongs humanity* who depreciates such a character.

Mr. Forsyth's book is, as he confesses, a labor of love. But it is not merely a passionate love for his hero ; it is the artistic and ethic love for presenting his hero in the true lights of history. He takes his character as he finds him. He depicts him as he beholds him. He writes with a conscientious pen. His style is clear, pure, idiomatic ; devoid of antithetic point, or measured rhetorical cadence. He exhibits a full mastery of his subject and of its literature. The amplitude of the materials, supplied, indeed, in a great degree, by the pen of Cicero himself, furnishes such a copiousness of narrative and picture, as fills his pages with an absorbing interest. On the whole, we may say that our language now possesses a suitable biography of the great Roman orator.

History of England from the Fall of Wolsey to the Death of Elizabeth. By JAMES ANTHONY FROUDE, M.A., late Fellow of Exeter College, Oxford. Two vols., 12mo., pp. 447, 501. New York : Charles Scribner & Co. 1865.

As a fresh investigation of an important period of the history of England, Mr. Froude's work has gained the profoundest respect of

the English public. It traverses a portion of history that, from the marked characters in the scene and the pregnant nature of the momentous events, is still a subject of partisan discussion, and will not soon lose an intense interest for the thoughtful mind. Mr. Froude does not adopt the judicial style of Macaulay, pronouncing as decisively as if his utterance were the ultimate of the matter. Said a living English statesman, "I wish I were half as sure of anything as Macaulay is of everything." Nor does he deal in the polished rhetoric which renders that historian so fascinating. In simpler, calmer, more inquiring style, Mr. Froude narrates the events, describes the manners, and pictures the characters of "merry old England." The work takes its place among the unquestioned standards of British history.

The Mother of the Wesleys: A Biography. By Rev. JOHN KIRK. 12mo., pp. 398. Cincinnati: Poe & Hitchcock. 1865.

One of the most pleasing in the whole library of Methodist biographies. Susannah Wesley is styled by good authority the "mother of Methodism." There is consequently no little interest in tracing the parentage, girlhood, development and age of one destined to so high a title. Mr. Kirk has brought to his subject a spirit of thorough research, and has added some fresh information; yet he sifts the authenticity of traditions with a severe scrutiny. His purpose is history, and he is unseduced by the beauty of historic fiction. He mars some of our pleasure in flinging doubt over the genuineness of the picture of Mrs. Wesley in Dr. Stevens's history. He is very peremptory in a matter of opinion, namely, as to the Wesleyan character of the features presented in that picture. Mr. Kirk's style is full of vivacity, and we should certainly rather advise retrenchment in some parts, than an increase of exuberance. As it is, however, the American public are indebted to both author and publishers for a very interesting and valuable specimen of biography. Especially do we commend it to the attention of our feminine readers.

Belles-Lettres, Classical and Philological.

The Iliad of Homer rendered into Blank Verse. By EDWARD, Earl of Derby. Two vols., 12mo., pp. 430, 457. New York: Charles Scribner. 1865.

This able English statesman in 1862 printed, for private circulation only, a small volume of "Translations of Poems, Ancient and Modern," in which was included a version, in blank verse, of the First

Book of the Iliad. It was "an attempt to infuse into an almost literal English version something of the spirit as well as the simplicity of the great original." "Pope's Iliad can hardly be considered as Homer's Iliad." And this old dictum, repeated by the earl, will be readily indorsed by any man who has read both Homer's and Pope's epics. A man will *feel* more as if he were reading Homer while perusing Scott's border poetry, than while reading anything ever written in Queen Anne's reign. The earl condemns every attempt to introduce the hexameter into English poetry. The only measure that can sustain any in the case is the English blank verse, a confession as inevitable as it is humbling to our English tongue in the comparison. Probably the version of the earl is as near an equivalent for the original as our language will ever furnish. Perhaps the following, being the description of the wrath of archer Apollo, is an average specimen :

Thus as he prayed, his prayer Apollo heard :
 Along Olympus' heights he passed, his heart
 Burning with wrath ; behind his shoulders hung
 His bow and ample quiver ; at his back
 Rattled the fateful arrows as he moved.
 Like the night-cloud he passed, and from afar
 He bent against the ships, and sped the bolt ;
 And fierce and deadly twanged the silver bow.
 First on the mules and dogs, on man the last,
 Was poured the arrowy storm ; and through the camp,
 Constant and numerous, blazed the funeral fires.

Household Poems. By HENRY W. LONGFELLOW. With Illustrations by John Gilbert, Birket Foster, and John Absolon. 24mo., pp. 96. Boston : Ticknor & Fields. 1865.

The pure and pensive genius of Longfellow may be safely welcomed to every "household" in the land. He has none of the worldly "quips and cranks," trifling with sacred things, and flippant about holy truths, of the autocrat. He is not, indeed, professedly a "religious poet." We do not remember that he often, if ever, writes what are really and truly "hymns." What there is of religion in his poetry is rather that of sentiment, than of experience such as we find in Watts or in Wesley. But, on the other hand, he is no pantheist, no Brahmin, no soulless rationalist, no sparkling sneerer. He dwells amid the circle of Christian truths, and they are to him full of beauty and power, both in heart and verse. He cherishes the blessed faith of the Christian ages. Sabbath, God, Church, Christ, immortality, retribution, duty, holy love, are themes that inspire his strains. Of the European and world-wide fame of such a poet Americans may be justly proud, and his poetry may be welcomed to

the purest hearts and households of our land. The present little selection, we need not say, though a simple primer in a blue paper cover, is done up with perfect taste, for it is done by Ticknor & Fields.

Juvenile.

Carlton & Porter furnish us the following :

Little Aggie's Library ; done up in a blue box and containing Matty's Hungry Missionary Box ; Motherless Martha's Home ; Hope On, or The House that Jack Built ; Little Aggie's Fresh Snow-Drops.

The Babe and the Princess, and other Poems for Children, with illustrations.

Children's Book of Sermons. By G. P. DISOSWAY.

Dora Hamilton ; or, Sunshine and Shadow.

Facts for Boys and Girls. By Rev. R. DONKERSLEY.

The Power of Kindness. By Mrs. H. C. GARDNER.

Poppy's Spring Holidays.

An Infant Class Manual, Designed for Teachers of Infant Classes. By PAMELA BELDING. 24mo., pp. 344. Cincinnati: Poe & Hitchcock 1864.

The Young Crusoe ; or, Adventures of a Shipwrecked Boy. A Story for Boys. By DR. HARLEY. Illustrated. Pp. 270. Boston: Walker, Wise, & Co. 1864.

Pamphlets.

Report of the New England Annual Conference for 1865 on Church Reconstruction.

The Report on Church Reconstruction adopted and published by this Conference, profoundly as we respect the authority whence it comes, we are not prepared wholly to indorse. It draws a dark picture of the Church South as apostate, hopeless of reformation, unworthy of aiding in the new *renaissance*, and unentitled to any recognition by us in the work. In other parts of the Church there are a few, and we think but a few, who take the other extreme, and boldly propose an offer from us of complete reunion, by our acceptance of the Southern bishops, and an incorporation of the legislative power into General Conference. All differences about slavery are to be treated as an "effete question;" all who would open discussion on such points are to be summarily put out of the way; and the "lacerated feelings"

of the Southern Church are to be soothed and won by soft words and abundant concessions.

Now, with due deference to such advisers, and in perfect kindness to Southern Methodism, we must say that all this looks immensely like restoring the reign of old Northern subserviency to our Southern masters. We apprehend that such propositions, even if they had a chance of Southern acceptance, will gain no audience at present from the earnest antislavery men of the Church. Can we accept the rule of the Southern bishops? They can only be made our bishops by a General Conference election; and does any one suppose that Bishop Andrew and Bishop G. F. Pierce would receive such a vote? Would our young ministry be willing to bow their heads to their ordaining hands? And are we sure that all questions of oppression or freedom are "effete?" The Southern maintainers of the divine right of slavery were doubtless ultimately sincere, however unhappily they were originally brought to adopt these opinions. Can they, with self-respect, pretend to a sudden, convenient, ecclesiastical conversion to the doctrine of that New Rule just adopted by us as a test of membership? Can they come into an organization impregnated with an antislavery spirit, glorying in its antislavery history, claiming the fullest right for the freest expression of the principles of freedom? Is there not still deep danger that the Southern Church may be the advocate of the oppression of the colored race? And are the earnest and outspoken opponents of such oppression to be overslaughed as "clamorous stormers," in order that the new incomers may have an agreeable time? Can we even at present consent to subject the government of our Church to the vote of their ministry in our General Conference? To all these proposals we think there would be for some time to come, and from South quite as promptly as from North, a very decisive negative.

But, on the other hand, we pronounce no general unchristianizing ban, nor would we open any mission of destruction either upon the character or the organization of the Church South. As to unchristianizing them—God help us!—are we not all, even herein, sinners? How pure, in regard to slavery, has been our own Church? And how much purer in the same region, and under the same pressure, should we have been than Southern Methodism? Mark how the degree of purity has coincided with our geographical and political latitude. Had slavery existed over our whole country as densely and as despotically as in South Carolina, would the New England Conference have rung quite so clearly her peal of purity and freedom? Let us be destructive of the *sin*; but when it comes to the sinner, let us neither submit to his power nor decide his case before God.

While, therefore, we cannot consent to any policy of silence, or subjection to their rule, we can as little consent to any anathemas offering them up as "sacred to perdition."* And as to the organization of the Church South, our best conjecture is that so far from seeking to destroy it, we should find that at the end of fifteen ensuing years the highest net gain for religion and for Methodism throughout our land would accrue from sacredly respecting and conserving the Southern Church in its full strength. It is easy to destroy; and a very little destroying can prove very completely and finally destructive. Offer, without any airs of our own superiority, to that Church, disburdened of all need of apologizing for slavery, the hand of recognition and fellowship. Steadfastly avoid all interference with her equitable rights. Afford her all the means in our power to further her spiritual and secular interests. And, while it would doubtless be our bounden duty to accept all Churches and bodies of membership who positively desired admission into our Church, and promptly to fill every blank spot open for our occupancy, let us concede reciprocally the same right, and let us avoid seeking to weaken her where she has a just possession.† In a few years the leaders of the past, with all their virtues, misfortunes, or faults, will have gone, leaving a pensive memory behind them. Our heart feels little but tenderness toward them. God is their and our judge. But soon not

* The consistency, at any rate, of this position with our antecedent views may appear from the following passage: "We see in a certain age and section a vast body of the Christian Church engaged in the practice and defense of slaveholding; we wonder to find that in other respects they exhibit the fruits of the Spirit in rich abundance, and we ask if such men are to be peremptorily unchristianized here, and utterly damned hereafter. Certainly not. It belongs indeed to the general Christian Church, as testimony against their great sin, to place them under the ban of exclusion from Christian fellowship, and leave them to God's wise judgment. So long as their light in other respects is not darkness, so long as their religion is in its place immensely better than none at all, we admit their true Christianity, burdened indeed by a sin that dwarfs its stature, and trims it of half its reward in glory."—*Whedon on the Will*, p. 352.

† "Another important duty which rests upon denominations recognizing each other as Christian Churches, is that of non-interference. When one Church has planted itself in a field which it is abundantly able to cultivate, it is a breach of the principles of unity for another denomination to contend for joint-occupation. This is a great evil, and one of constant occurrence. It often happens that one denomination organizes a Church in a village the population of which is barely sufficient for one Church, when another starts a rival Church, which can succeed only by drawing support from the other. When the field is the world, and so much land remains unoccupied, it is a great wrong thus to embarrass the operations of our fellow-Christians, and to burden the people with the support of two, three, or more Churches, where one would do more good than many."—*Princeton Review*, April, p. 287.

only will they have departed, but the passions and the inducements to defend oppression will have also passed away. *Then* may there be a natural, a spontaneous, an equal, and a genuine reunion. May God speed that day! But in order to it let us avoid creating any new grounds of unnecessary offense.

We are unable to re-echo the complaint that our authorities have been too slow in the inauguration of a policy of Southern invasion. Precisely what our Episcopacy has done we do not know. If our bishops have taken proper measures to survey the ground, and occupy those posts that fairly open to our entrance, their duty seems to us fully performed. They have certainly no power to pledge the Northern Church to a reunion. That can be organically consummated only by the General Conference, and practically by the three-fourth vote of the Annual Conferences changing the ratio of representation. And we may here, by the way, note that when Lay Representation is adopted, and the proposed reunion is completed, it will be a rare few in the ministry in whose biographies it is to be recorded that they were once members of a General Conference. We have now fifty-nine Conferences, and with a reunion more than a hundred; with an unknown additional number if both colors are united. Is a single General Conference a practicable legislative body for so immense a Church? Will not two or three General Conferences, united by some federal bond, be ultimately necessary? If so, is there not a clear numerical argument for still leaving the Northern, Southern, and colored Churches in three separate organizations? Could not such a federal connection be established as to render interchange of ministers easy, and the conferring of pecuniary aid, especially upon the Afric-American organization, regular and normal?

We do not take share in the zeal for an immediate inauguration of a Church without regard to distinction of races, as races at present stand related. Much of the "wicked prejudice," to which so much objection is raised, lies not so much against color as against the present associations belonging to that color, arising from the degradation of the race, and against the present fitness of the colored race for association on equal terms with the whites. Hence we do not co-operate with the fast philanthropy that is eager to push a negro into position *because* he is a negro. We doubt not that there are negro gentlemen with whom we should feel honored to converse; negro preachers under whose ministry we could sit just as willingly as if their faces were white; negro bishops whom we would prefer to see in our chairs rather by far than Bishop Andrew. But we do not think it at present advisable that such organic arrangements should be made as

that such a ministry or such an episcopacy should take place. The true order of things, in order that the public mind may in due time be brought right, we think, is successively, emancipation, enfranchisement, education, and finally the political, ecclesiastical, and social treatment of every man according to his qualifications, and social intercourse precisely according to our individual tastes.

Whether the two races blend or not into a single Church, it is clearly our duty to stand in such protective and nurturing relations to all colored Methodism as shall make it an object of liberal benefaction, advocacy, and education. It is our duty to assert unceasingly and unanimously the right of the negro to citizenship and suffrage. This of negro suffrage is no question which the Southern States alone have a right to discuss. The Southern vote, to a great degree, rules Northern destiny; and, we have a right to ask, who and what is the voter? Congressmen elected by Southern votes, Presidents whose election the Southern vote influences, and perhaps decides, have their share in ruling North as well as South; and has the North no right to ask who elects them to rule her? We trample on the doctrine, even though President Andrew Johnson should affirm it, that negro suffrage is exclusively a Southern question. Besides, as Methodists we assert the right of hundreds of thousands of colored Methodists, and demand of the President, of Congress, of the Southern States, yes, and of some of our Northern States too, that they be enfranchised. The vote of a good and true man is to the entire country a priceless value, a property, and a protection. *Every good citizen has a right to the vote of every other good citizen as his safeguard and benefit.* We demand, then, as our own right, both as citizens and as Methodists, that every loyal colored man, and every loyal colored Methodist, *both North and South*, shall be enabled to vote for our security and well-being. Their right, and their right exercise of that right, is our right; and we are in their disfranchisement disfranchised, injured, and endangered. It is a question not of mere sectional interest, but of loyalty, republicanism, and humanity. But education is also the right of the colored American. As a Church it is our duty to aid them in the erection of higher institutions of learning, both for their laity and ministry. Our own institutions should be freely open to them. But especially should they be enabled to raise institutions, with a faculty of their own race, to train a ministry which shall moralize and elevate their laity. To this work the liberality of our laymen should be invited. And we most earnestly wish that at least one of the Biblical Institutes contemplated in our centenary effort could be one of this character.

Discourse Delivered on the Day of the Funeral of President Lincoln, Wednesday, April 19, 1865, in St. Paul's M. E. Church, New York. By JOHN MCCLINTOCK, D.D., LL.D. Reported by J. T. Butts. New York: J. M. Bradstreet. 1865.

A Memorial Discourse on the Character and Career of Abraham Lincoln. Delivered in the North Russell-street Methodist Episcopal Church, Boston, Sunday, April 23, 1865. By GILBERT HAVEN. Boston: James P. Magee. 1865.

Since our last editorial converse with our readers the nation has been startled by one of the most extraordinary events in her history: the assassination of a President. The living Abraham Lincoln has, in the view of our nation, become ideal. We gaze upon his pensive features in picture as those of a consecrated being. They seem to plead for our pity, and stir the depths of our feelings with a sacred interest. The orations, sermons, and periodical essays upon his life, death, and character amount to a literature.

The sermons under notice are among the best of the class. Dr. McClintock's discourse deals in touches of pathos, thrilling incidents, and sketches of character, done in a style of great purity and beauty. Mr. Haven abounds with pathetic passages, with profound discussions, and broad contemplations of our national affairs and humanitarian interests, expressed in his graphic style.

Carlton & Porter have the following in press:

Reminiscences, Historical and Biographical, of Sixty-four Years in the Ministry. By REV. HENRY BOEHM. Edited by REV. J. B. WAKELEY.

Methodism Within the Bounds of the Erie Annual Conference of the M. E. Church. By REV. SAMUEL GREGG.

Old Testament Characters. By the late JAMES FLOY, D.D.

Sabbath Psalter. A Selection of Psalms for Public and Family Worship. Compiled by REV. HENRY J. FOX, A. M.

Edith Vernon's Life-Work.

Lillian. A Story of the Days of Martyrdom in England Three Hundred Years Ago.

Exiles in Babylon; or, The Children of Light. By A. L. O. E.

Notices of Loomis's Astronomy, and Phrasis, a Treatise on Languages, postponed for lack of room.